

# The Social Studies

*Continuing*

## THE HISTORICAL OUTLOOK

VOLUME XXXVIII

JANUARY—DECEMBER, 1947

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# The Social Studies

VOLUME XXXVIII NUMBER 1

*Continuing The Historical Outlook*

JANUARY, 1947

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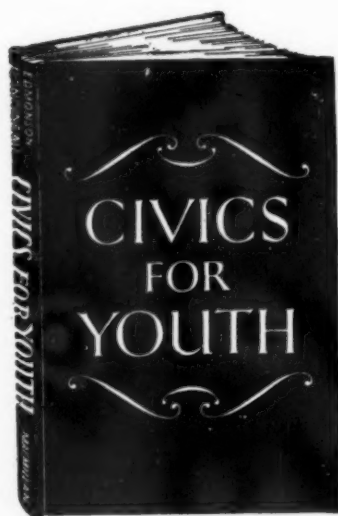
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# The Social Studies

VOLUME XXXVIII, NUMBER 1

JANUARY, 1947

## The Error of World Government Perfectionists

WILLIAM H. FISHER

*History Department, The Fieldston School, New York City*

A number of amateur and professional political scientists are these days busy drawing grandiose plans for a federal world government. A few years ago, with his *Union Now* and the later *Union Now With Britain*, Clarence Streit set the pattern for a movement which has developed in varying forms, but with ever widening alacrity and support. Educators with their characteristic readiness to lend their strength in efforts directed toward the promotion of peace, have jumped on the bandwagon in increasing numbers. This would, indeed, be laudable were it not for the fact that it demonstrates too great a willingness to rely upon the outward manifestations of formal plans of world organization as a panacea for the world's ills. With young people in the field, as the Student Federalists, it is time to subject the world government movement to a more searching analysis.

Social studies teachers are frequently in the unique position of being considered authorities within the school when issues relating to current problems are under consideration. Thus, our attack upon this problem should be a constructive one. Those of us who tend to be critical of the concepts of the world federalists, must and should grant that the general nature of this new cause is forward looking in many respects:

(1) It has motivated increasing numbers of our citizens to realize that, on the international

front, there must be some responsible authority endowed with the power to adjudicate the disputes between nations. (2) The continued insistence by the nations upon rigidly observed sovereignties leads not to peace, but to war. (3) The United Nations has had a seemingly poor start in the light of what was anticipated for it. For the United Nations organization to achieve its potential goals there is required an approach which recognizes that the charter must be neither static nor sacred. (4) Finally, the federalists have shown with real proof, overwhelmingly emphasized at the time of Hiroshima, that technological advance has created the need for courageous thinking at the frontier of international relations.

These points and others, which might easily be added, stand to the credit of those who have been agitating for new forms of world control and responsibility. But this is not the whole story. In a number of ways, these same people have been muddying the waters of international understanding and cooperation.

A primary error of our perfectionist friends is the one of assuming that the success of governmental enterprise depends fundamentally upon blueprints. They sometimes forget that people are "strange critters" who don't always act in what seem to be rational patterns of behavior. In such a statement, I certainly have no intention of pouring ridicule upon the so-called "Utopians," for it is plain that the

idealists among us have accomplished much constructive good in the world. But many idealists slip sadly when they get in a position too far in advance of general thinking. And precisely that is where the proponents of federal world government stand today.

Let it be reaffirmed that we fail when our major emphasis is upon laws, constitutions, or written documents which we believe to possess certain qualities of magic that will suddenly bring order and decency into a world of chaos. Tritely, this is to say that the perfectionists put the cart before the horse. As educators, we should have learned by this time that rational, realistic programs of the people must begin with the facing of the facts of life as they today confront us. The fact is that no nation, our own included, has placed the democratic concept on a soundly working, practical basis toward the end that it has even begun to solve the real problems which confront it.

Are we therefore to disparage democracy? Quite the contrary. We must work and teach the democratic way of life as never before. But when, for example, in our own comparatively advanced democratic society we know ourselves to be cursed with race and religious conflict, with fights between capital and labor, and with abundant evidence that thousands (or millions) of our citizens place their selfish interests above the welfare of the nation, how can any of us logically claim that the "junking" of national governments in favor of an all powerful world state will mean more democracy in the world?

The strange fact is that the advocates of federal world government seem to be comparatively unconcerned with the problems which have been enunciated here. Or, if these perfectionists are concerned with these deeply significant issues it is only to claim that they can be solved through the immediate incorporation of the wonderful new vehicle, the world state.

Without fail, the perfectionists ask us to examine the situation which confronted the American colonists at the victorious conclusion of the Revolutionary War. It is said that Hamilton, Washington, Madison and the other founding fathers stepped into the breach, acting vigorously as they recognized that drastic action was needed. It is said that the time has

come for us to act with the ingenuity that gripped those who made our Constitution. Here, again, we find that the emphasis is upon the form rather than the substance of democracy.

It is the people of this land who have made of our beloved Constitution the instrument of democracy which it surely is. But let us not jump to the conclusion, a conclusion unwarranted by history, that the founding fathers wanted or advocated democracy in the true sense of the word. Some of them talked of the people as "the great beast," and Charles A. Beard in his *Economic Interpretation of the Constitution of the United States* has proved that those who ushered upon the American scene that noble document were by no means motivated exclusively by altruistic intentions.

We must remember that it was the people who forced the issue on The Bill of Rights, and it was as a people's leader that Thomas Jefferson led the fight against the Hamiltonian Federalists who came dangerously close to making a mockery of the Fundamental Law. In short, it was Jefferson and the people who saved the day for American democracy under the terms of the Constitution. Can we, therefore, with the assurance of logic claim that it was the written document, the Constitution itself, that saved us?

To underline this point we need look no farther than the pro-democratic Weimar Constitution of modern Germany, while we keep in mind that the Hitlerian tyranny came to power through legal, constitutional means. So let us keep in mind that it is the will and the purpose of the people which lies at the root of the major democratic achievements of the ages.

If, for the sake of argument, we granted our federalist friends their point that the condition of the world today is analogous with that confronting the colonists at the close of the Revolution, then to what point can we safely carry the analogy? Can we say that the more than two billion people on the earth's surface are comparably homogeneous with the less than three millions souls of the American colonies most of whom were either British by ancestry or had been influenced on American soil by the language, customs, habits, and British tradition of liberty? A comprehensive answering

of this question would obviously disintegrate one of the principal arguments put forward by the world federalists.

Our friends tell us that there is no time to waste. We grant their point. But we become skeptical when we hear them say that all nations will be invited to join, and that such as choose to stay out will either be forced to come in from obvious pressure, or they will be isolated from the family of nations. Precisely what is the meaning of the latter point? In plain English it means that the Anglo-Saxon nations, as Clarence Streit long ago said, will assume basic leadership in setting up the all-powerful world order. In case she is the nation which chooses to stay out, just where does that leave the Soviet Union?

Suppose the Leviathan state, in the absence of the Soviet Union proceeds apace, where is our assurance that the assembled diplomats will now be legislating in the cause of world peace? Under these conditions, it might be legitimately asked whether the socialist world and the capitalist world will be drawn closer together, or whether they will drift further apart, even toward war? In truth, may this be called "realism" in international politics? To me, it seems like the old game of power politics all dressed up in fancy language. Let it be added, that to date, power politics has failed to solve a single problem in the terms of enduring peace.

The world federalists are found at their weakest point in their obvious unconcern for the lessons of history. They have apparently forgotten that national states are the product of the deepest, most fundamental struggles of mankind. It is the play of economic forces, the evolution of the vernacular languages, the development of national psychologies, and the geo-political conflicts of the ages which have produced the modern national state. All this, the product of a thousand years, cannot be wiped aside through the good intentions of the modern blueprint makers.

We forget that nationalism has produced a brighter as well as a darker side in the history of human affairs. True, in its rampant, fascist form such as that which gripped modern Germany, Japan, and Italy, it has been the curse of

mankind. Now, while we still lie under the remnants of that curse, our inclination is to turn from all forms of nationalism as quickly as possible. But it is our duty to remember that even though the sun of culture, learning, and enlightenment has shone more brightly on some nations than on others, there exists no single national state which has failed to produce a fair share of prophets who have spoken in the cause of human freedom.

As teachers, our purpose should be to combat prejudice, as we bring forward the mature, the lofty aspirations of our own stirrings as a nation, never forgetting that others in other lands have so spoken, and that their voices have never been completely stilled. And if it is cooperation between and among the nations which we seek, ours is the responsibility to accept history.

Let us accept the United Nations fully. Let us in our teaching confront its problems with the knowledge that it is in its infancy, and that it is fighting to gain a foothold of respect before the people of the world. Let us strengthen the United Nations at every point where we can bring our influence to bear, keeping in mind that we cannot bring it to maturity by harping upon its weaknesses as we advocate its destruction in favor of an instrumentality altogether new and different.

If the times demand bold action, they also are in need of dispassionate thinking. We can contribute our share in the building of a better, a peaceful world by fighting all types of injustice on the home front. We can educate our students and others to an understanding and appreciation of the needs for conciliating world issues through the medium of the United Nations.

Nor need this mean that we become perfectionists, claiming for the United Nations that which is impossible under existing conditions. We believe in strengthening the United Nations, in facing its problems with an awareness that it contains within its charter certain imperfections. These must be eradicated as the ever-changing times demand, while we seek to achieve peace within the framework of a noble document which can serve in keeping the peace as the people demand that it be kept.



# Education for World Security<sup>1</sup>

RALPH B. GUINNESS

*Franklin K. Lane High School, Brooklyn, New York*

It would be gratuitous to say much in explaining the purposes, the hopes and possibilities of this meeting and the project of education for world democratic security. You fourteen alone have responded to an appeal addressed to thirty-six teachers out of the 150 in our school. These thirty-six represent all diverse points of view of a political, ethnic and religious nature. They represent a cross-section of society.

This meeting has been called to explore the possibilities of persons of diverse views of educating for security in and out of school. If such a group of ours can discuss and agree on a plan of objective adult and child education, perhaps others can do the same.

Undoubtedly, the achievement of permanent peace, much less education for it, is a superhuman task. But a group such as this, and others in society, can by cooperation create the superhuman agency for such an object. Education for security in all relations, not only for abolition of war, should be the activity of all groups, private and public: teachers, boards of education, churches, unions, business organizations, fraternal societies, the national government and the United Nations. Locally and nationally there should be committees that pool the knowledge and services of the "social scientists" to educate for security, and to make the necessary institutional changes through political action, just as our national government pooled the knowledge of the physical scientists and their services to make the atomic bomb.

If we would educate for security, the proper procedure seems to be to undertake a logical and scientific survey of the nature and causes of insecurity and an evaluation of the various diverse views concerning them. Then logical solutions can be proposed and discussed, and

steps taken to implement them. Before elaborating such a project, certain practical considerations should be mentioned as a guide to our deliberations: (1) Our survey here, or by other groups, should proceed on the basis of *moral enthusiasm* for peace and democracy and not on moral indignation against war, its cruelties, causes or against any person, class, nation or idea. (2) You may agree that it would be fruitless to discuss the validity of any known opinion as better than another before we collect the facts pertinent to the problem of war. For example, it would be unrealistic and impractical to start with a proposition advocating 100 per cent support of the U.N. with a plea that governments behave themselves and live up to such an agreement and asking our fellows to "talk" up the U.N. It also would be unwise to advocate a proposition such as world federal government which eventually might replace the U.N. Obviously these and other propositions should be discussed and evaluated but only in a logical order. We should start with the nature and causes of insecurity, war especially, before advocating solutions.

You can decide whether, or not, in your opinion, we, or any portion of society, can fruitfully and peacefully plan and educate for security on a democratic basis. You can also decide whether, or not, this following suggested logical and scientific study is adequately conceived and a practical one. You can adopt it, with or without modifications, or reject it and suggest a different procedure. Whatever you decide and work out, should, I think, be presented to our principal and faculty either to secure more members for a private group or to form a faculty committee. It also seems desirable that a private or faculty group should endeavor to secure the adoption of a similar project in other schools and among various private and public groups. This preliminary meeting is held merely to find out if you people

<sup>1</sup>A talk before a group of teachers suggesting a private or faculty project. Teachers everywhere should form committees for education for peace along the lines of the logical scientific survey outlined herein.

of diverse views see any possibility of bringing diverse groups of people together to work effectively for the common good. One difficulty will be to find the free time for committee work and for a discussion or lecture group to serve as an adult-teacher education group. If teachers would lead the community they must have a minimum of agreement among themselves.

#### A SUGGESTED SURVEY OF THE NATURE AND CAUSES OF INSECURITY

(1) What is the situation confronting mankind? (Anarchy or civilization—peace with liberty and justice?)

(2) Do our conflicts and insecurities constitute a problem or not? Is our situation a natural one constituting no problem? Or do social problems exist due to psychological, social, economic and other causes all of which are soluble? Or are there biological limitations in human nature which preclude security with democracy?

(3) What are the known or alleged causes of war (international insecurity)? Which is correct? How objectively sound is the data advanced for each type of cause?

(4) Are not the principles of religion, democracy, education and scientific thinking adequate criteria to evaluate our situation and problems and alleged causes?

(5) What are the known proposed solutions for war and other insecurities? Can they not be evaluated objectively and morally and a sound solution advanced?

(6) What are the implications of such a survey for us as teachers and citizens? What are the implications for education and government and society as a whole? What specific practical political and educational and other suggestions should we make to other teachers and to constituted public authorities?

(7) Should we not suggest to other private and public groups the desirability of their undertaking a similar survey and cooperating jointly?

#### A BRIEF ELABORATION OF THE SUGGESTED SURVEY

Look which way we may we see historically, and in the present, that mankind finds itself in situations replete with many conflicts and insecurities, the chief of which is war because of its terrible physical losses and sufferings.

Do these conflicts and insecurities constitute a problem, or do they merely represent life itself: a jungle, a struggle for survival and for existence, owing to an alleged bad innate human nature? Man by nature, according to some persons, automatically or instinctively is anti-social, incapable of living morally since his nature, it is said, is one that seeks domination over others out of greed and selfishness. Is this view true? If so, we have no problem, or if we do, it is insoluble. Are our conflicts and insecurities as natural as catastrophes of nature, such as floods, earthquakes or lightning, about which nothing can be done unless as individuals or nations we seek power over others to prevent them from harming us? If life is naturally a brute struggle owing to human nature, then all that individuals and nations can do is to be prepared to compete and to fight respectively against each other in self-defense and to seek power to dominate others. Since many persons hold these views, any scheme of education must include a re-evaluation of this apperceptive base.

This group, as well as many other persons, might reject such a view of human nature and the social philosophy based upon it, but it can not ignore the powerful hold it exercises over many persons. Such a belief is a basic barrier to *belief in cooperation as a way of life*. It runs counter to the moral idealism advanced by great religious leaders and exponents of a democratic way of life. The question of the nature of human nature, what is man, is the one on which all other thinking and action turns and determines the kind of society or government which people think men are capable of attaining. No social foundation or machinery of civilization can endure and no society can function if the basic material—man—is morally incapable, owing to his biology, of being moral.

Other persons believe that in all relations in society a state of anarchy exists. As Lincoln Steffens once said, men everywhere live on society and not in it. That is to say, exploitation of all kinds is quite prevalent universally. If this be true, there must be reasons which are desirable and removable. Internationally there is anarchy among nations: each is free and sovereign to do as it pleases to others, particularly to wage war, and to compel its citi-

zenry to support policies and laws which are against their conscience. Nationally there is anarchy: civil disturbances, plutocratic class rule, unemployment, depressions, strikes, revolutions to change or defend the status quo, etc. In short, if any one feels that his national social system is unethical, resistance against the government seems the only recourse available to effect social change. The rise of Fascism has indicated, however, the course that will be taken against dissidents. Such counter-revolution of course may not arise if dissidents in the future are less truculent in their demands for change. The ballot may then possibly be used for peaceful social change.

Individually, it would seem that there is anarchy: each individual is free to pass discriminatory judgments against his fellows, subject however to similar action and to the consequences of wrong judgments. The individual may act as he pleases, save as his thinking, as to what is morally and objectively right, or as his conscience may indicate, or as the restraining hand of law may indicate or direct. That is to say, each individual can refuse to cooperate with others and can eject them from his personal life on the ground that he does not like them or that they did injury of some kind to his person, reputation, or property. Dislikes and ejection may be based on a belief that others are not of one's "class," or "type," and in general are inferior to oneself. Many persons affirm a belief in democracy but do not believe in "carrying it too far," or in "treating one's inferiors as equals."

In short, it would seem that everywhere in all his relations man lives undemocratically and uncooperatively with his fellows most of the time and does so because of a fear of insecurity arising from non-objective thinking, illogical and emotional maladjustment. However, many persons do acknowledge that there are problems which can be solved, but each advances different explanations as to causation and solution. Discussion and study should bring the majority to an agreement of planned education for peaceful social change wherever it perceives the need.

When we consider the view that human nature is immoral and thus causes immoral situations, conflicts, and insecurities, we are faced with the contention that nothing can be

done about life. It is held by this group that it is human nature to dominate others and to do injustice in self-defense; that if one does not dominate others and exploit them and society physically and psychologically, then one will be dominated and reduced to an inferior status of some kind. The latter reason contradicts the assumption that such dominance is automatic—biological—for which the individual is not responsible. Proponents of this belief in a "bad" human nature again contradict their thesis when they declare that if we "could change human nature and life" then we would become "soft," and men, and society would deteriorate. Such an argument is of course redundant, for if human nature is fixed there is no need to counter with arguments as to what would happen if it could be changed. Such assumption as to a fixed "bad" human nature must be false in view of the amount of good done in this world, including the efforts of religion, government, and education to induce good behavior. How could bad nature create those good forces and leadership?

The alternative view that human nature is unilaterally good and would automatically do good except for bad environment and institutions, particularly capitalism, as runs the indictment of Socialism, must also be false, for whence came the bad institutions? How could men good by nature ever have created a bad environment? It would appear that human nature is neither good nor bad but a free-will personality able to learn to do good or bad and to make right or wrong psychological interpretation of life situations. This latter view conceives man as a personality and not as a materialistic machine, which some religious thought does in declaring that man is born evil.

Another view basic to the nature of man and the type of desirable and possible society is the belief in competition, as a desirable moral, psychological and efficacious way of life. Is competition by any criteria valid: all, some, or none? For purpose of a brief talk the matter cannot be explored at length. Suffice it to say that competition does not exist as much as supposed. If each of us, for example, were independent capitalists then there would be no labor class to hire. Thus we all could not have the opportunity to compete to achieve



"success" to be independent capitalists. Nor is there opportunity, free enterprise and competition for all if the belief is true that all of us are born unequal in native intelligence.

What is intelligence, native capacity and ability? If only ten per cent have high native intelligence the rest are excluded from the opportunity to compete. Nor is there a grab bag, the prizes in which are to be shared or distributed to all of the ten per cent if "they use their native intelligence." The school of thought that stresses individual differences based on innate differences in intellectual capacity has been challenged by such groups as the Iowa school. The findings of the latter, it would appear, should be better known and accepted if we are to believe that a democratic society is necessary and possible. For if men are unequal and uneducable then only the superior educable ones should vote and rule. This would appear to be the logic of Fascism, the dominance of life by a superior few. Those of us who want a democratic society must prove the fallacies underlying the concept of human nature, competition, and unequal intellect, which form a trilogy constituting a philosophy that conflicts, wars, insecurities are inevitable because of the nature of man.

Another group of persons believe that war and other insecurities and conflicts can be eliminated or at least lessened by religion, education and government especially through ameliorative social legislation; that war can be avoided by relying only on the U.N. and the good will of governments or leaders to make it work. They feel that the U.N. can prevent war by collective action—a police force—against an "aggressor" nation which had attacked a "peace-loving" nation. Thus any education for peace must study the whole case for the U.N. and evaluate claims that it will or will not work.

Another view is that national security, defense, and peace can be secured without war if a nation were completely isolated and did not engage in foreign trade, travel, migration, or other social, political and economic intercourse. Is this possible? Would other nations refrain from breaking down this isolation? Would they forego imperialism? Would they feel secure, or suspect the nature and purpose of this isolation? Some "isolationists" may oppose any

education or government action, such as social legislation, as interference with freedoms of various kinds. Obviously, all these views are mere personalizations projecting the blame for troubles upon other causes than popular psychologies and institutions, or ourselves.

Another group of persons contends that war is a merely political problem unconnected with other insecurities or problems. It condemns one institution alone: nationalism. Such leaders as Reves, Georgia Lloyd, and other world federalists contend that the independence of sovereign nations, which compete in peace and war to do as they please for national security and self-interest, is due to fear of insecurity and is the chief cause of war. This group condemns competitive independent nationalism as aggressive nationalism per se. Its solution for the problem of international political insecurity is world federal government based upon the structural principles of any federal state, such as our own. These world federalists believe that nations would surrender to a central world authority the right to wage war, the right to tax trade unilaterally, and to exclude migration, and would have the right to coin a uniform currency, etc., that peace among nations might be secured. Some of these persons would probably work for social amelioration "after the major evil, war, is solved."

Another view is advanced by the Marxian Socialists, namely, that capitalism is undemocratic, immoral; that it is to blame for all insecurities and conflicts; and is particularly to blame for war owing to mutual rival capitalist imperialisms. The Marxians would solve the problem, as they see it, through a world federal government based upon democratic socialism in every nation. They are not agreed among themselves as to whether or not socialism is a substitute for democracy (capitalism) or the economic expression of democracy. They differ among themselves on the method of effecting change to social ownership of land and capital. Some would rely on education to effect changes politically by the ballot; others would rely on seizing power in a crisis. If change is desirable, if capitalism is undemocratic and immoral, what is the democratic or ethical way of making a change?

Russia for obvious reasons sought the

change by seizing power in a crisis. That country, therefore, undoubtedly strengthened fears of insecurity there and elsewhere so that it has been compelled to adhere to force; it has also driven many working-class people elsewhere to support Fascism. The Russians declare that no capitalist state would permit peaceful transition to Socialism. The rise of Fascism in Italy and Germany, crushing dissident groups, apparently proved them right. In Italy, when thirty per cent of the people became socialistic, and when in Germany forty per cent became socialistic and communistic, the Fascist counter-revolution crushed them. On the other hand, the present temporary and partial triumph of the British Labour (Socialist) Party seems to vindicate a course of change by education in and out of school to effect changes by the ballot. It is too soon, however, to pass judgment on the success of the British Labour Party, for while it has a large majority in Parliament, this is due to eccentricities in the system of representation by geographical districts. The popular vote of Labour was 11,900,000, added to which there are some other radical groups totaling 12,000,00. The Conservative (capitalist) Party polled 9,300,000 to which must be added the 2,000,000 Liberal (capitalist) votes constituting another group of 12,000,000. The majority of the British people have not as yet been won over to Socialism. If and when the popular vote becomes a great majority (sixty to seventy-five per cent), and it is not crushed by Fascism, only then can it be said that peaceful change is possible. In any event, how can social salvation be secured otherwise, for to use force in self-defense is but the ethic of the "end justifies the means." Would any large minority or a virtual large majority be ethically justified to use force if a minority used force to revoke the verdict of the polls?

The Socialist analysis of the human problem indicts all institutions as unethical; the Socialists blame capitalism for bad institutions and would abolish them. Liberals and Fascists indict capitalists for maladministration of "good" institutions; the former would reform the administrators and the institutions and the latter would make the capitalists behave and maintain the institutions without much reform. The Fascists would silence as inferiors

anyone who would reform capitalism and its allied institutions, nationalism and imperialism, alleging that reformers or radicals proved their inferiority by their "illogic" and "illusions."

The Socialist indictment ignores an evaluation of life situations in terms of democracy. Just what is economic democracy: capitalism or social ownership? How substantially democratic is representative government if political power is divorced from economic power? Of what value are near-perfect forms of political democracy (universal suffrage to elect public officials) when the candidates are controlled by bosses allied to business interests? How substantial is such democracy if public opinion is controlled; if representation is of a "rotten borough" type whereby in Congress and legislatures of twenty-two states, the minority have the majority of the representation? What is the democratic way to get democracy if people feel that they have the forms but not the substance of political, economic, and social democracy? Much more progress perhaps may be made if we are truer to our professed belief in democracy and undertake a study to determine if we are getting what we believe in, as well as to inquire if there can be any effective international cooperation with bona fide, or at least more effective, democratic cooperation at home within each nation.

In conclusion, there is a much more comprehensive view than any of the foregoing. This view holds that war and other insecurities and conflicts are due not primarily to our institutions but to our individual psychologies. We have competitive independent psychologies of personality integration on self-centered or egocentric levels to obtain psychological and physical satisfaction and securities. Burnham in his *The Wholesome Personality* declares that integration is the chief aim and task of life but that we all seek integration on low self-centered levels without regard to objective and democratic ends and means. His thesis, allied with the social sciences, implies that self-centered psychologies determine our social psychology and this creates and maintains our institutions of competitive independent life (capitalism and nationalism as an end in itself). These institutions in turn, supported by similar egocentric education, condition men to learn and adhere to egocentric psychologies.

In education, for example, except for some superficial and embryonic changes the objectives are those of competition for independent individual and national ends. The methods of education are similar: for independent learning by fear of failure and punishment (low marks, retardation) and by hopes of extrinsic rewards. In addition to punishment and fear of insecurity another incentive is competition to sharpen one's wits to obtain more knowledge and skills so as later in "real" life to acquire more wealth, power and prestige than one's fellows. Education as practiced is 100 per cent efficient: it prepares for maladjusted life; it trains in maladjustment. Education democratizes neither our psychologies nor institutions and does not integrate us wholesomely.

It would appear that man's psychologies, his moral and intellectual outlook, or rather the lack of them, is the chief problem of life; that wrong psychologies learned directly and incidentally at home, at school and in society, and through the free-will to take right or wrong psychological interpretations of situations causes undemocratic institutions, or insecurities and conflicts. Wrong psychological interpretations are due to non-objective knowledge, illogic and fear of insecurity, each reacting upon the other and serving as causative agents at different times. Both our psychologies and institutions react upon each other and condition us in wrong determinism, but historically our psychologies preceded our institutions. A well-adjusted society might well be wrecked by "normal" men who are free to err. Protection against such error would lie not so much in Christian non-violent resistance as some philosophers would have it, but in integrated action towards those who appear to be maladjusted. Good will, love or democratic faith will make for integrated action provided one remembers that others whom we would consider and treat as equals may not be as well adjusted as ourselves and hence we should act accordingly in full confidence free from insecurity. Otherwise we become maladjusted and we too resort "to force (competition) in self-defense." The more the climate of society is that of desire for wholesome integration the more will individuals grow and develop that way. The task of government, education and religion is to furnish the freedom and the example of objective

and logical thinking so that these forces dominate and permit of the slow democratic adjustment of insecurities peacefully. Man's reason may be clouded at times by emotions but emotions are not innate or biological. They have been learned and are merely psychological reactions based upon previous learnings.

Education for integration on democratic levels, and particularly adult education to prevent war in this decade should, it would appear, be conducted along the line of procedure previously described: a broad survey or education based on the collection of data and all known views as to the nature, scope and causes of our insecurities and the possibility of educating for social change for security with liberty and justice. There should be analysis and evaluation of the validity of each known view. At no age or grade level in or out of school should there be indoctrination.

The procedure mentioned here, modified and improved, should be adopted and repeated everywhere in society among private and public groups. As adult opinion would be challenged to work for social salvation, an education in accord with already accepted principles could be applied in the schools. An examination there, as some surveys have shown, notably that of the New York State Regents Inquiry, probably would indicate that sound methods and objectives already accepted are not practiced in our schools. For one thing in the social studies and in teaching literacy we are content with mere quantity, literacy, and forms. What we need, too, is quality, objective literacy, and substance: scientific inductive thinking and democratic faith, living and thinking. If however our schools continue as they are, and especially condition in egocentric psychology, and present non-objective knowledge in the social studies (false history), particularly in the elementary schools, we shall make little progress in removing our insecurities. In general, any educational effort to be successful must present to the learner the steps and data by which the teacher reached his conclusions. These must be freely evaluated to gain voluntary acceptance and action, and to develop democratically integrated persons.

If you agree that such a survey and study somewhat like the foregoing is desirable and necessary and that an educational project can



be worked out and fruitfully and dispassionately discussed by such a diverse group as ours, and a line of action to implement it here and in schools can be formulated, then we should work for that end, organize and select a committee to carry on. Eventually, we should ask the principal for permission to call the project to the attention of the faculty asking its cooperation as private individuals or as an official school body.

Any plan adopted by us could be adopted by other schools, teacher organizations, the Board of Education, by public and private groups everywhere, by the national government and the United Nations. Particularly, teachers should take the leadership in asking the latter two to appoint a committee to educate and plan for democratic security.

Nothing new educationally is proposed. It is only suggested that all agencies inquire as to whether accepted principles of education, religion, democracy, and scientific education and thinking are practiced, and if pure principles are applied effectively. It seems however, that throughout all society only formal lip-service is given to universally accepted basic principles; thus we do not obtain substantial realization of what we all profess. Instead we create conflicts and insecurities through our own non-objective and egocentric psychologies of integration (competitive independence). The task then is not only democratization of psychologies and institutions but of human relations in general. Agreement to that end may create a re-orientation of public opinion affecting changes in political action and government purposes. This may prevent a new war within our time and war may be progressively liquidated by long-time changes in child education. Man must institute specific changes educationally and politically so that there may be hope and security in place of fear. Thus in time a demo-

cratic civilization may appear for the first time in human history.

What is our problem: bad human nature, bad men or nations, a bad class (capitalism) or undemocratic psychologies and institutions of personal and social integration? What are the foundations, structure, and machinery of national and international society necessary for a peaceful, secure democratic civilization? Can this or any group formulate a definitive philosophy and program based on reason and objective facts and on accepted but apparently little practiced sound principles of free and honest inquiry and education? In short, education should not be primarily concerned with peace, democracy, social change, or any type of society as a matter of applied education. It should be concerned with pure education and its declared objectives should be: wholesome psychological adjustment and honest inductive or objective scientific education. If emphasis is placed there, a general rise in social vision or intelligence should afford security in time, if war the chief outward insecurity, can be prevented from occurring within the next twenty years. Such an education should prevent an exacerbation of fears of insecurity, and should prevent the suppression of freedom of speech and press and education by Fascism, and should end further civil strife within the nation.

Let us all put our cards on the table and declare what each has in mind as to the nature and causes of our problems and its possible solution. Let us ask which view may be true. Let us hold on to that which is good and true and reject that which by inquiry is proven false. In short, what does each of us need to learn and unlearn? What must we do to create democratic security and especially to abolish war? Let teachers take the lead in initiating such a type of education.

## Post-War England

FRANCES NORENE AHL<sup>1</sup>

*Glendale High School, Glendale, California*

No one can possibly visit post-war England today without a deep realization of what that nation suffered during the recent war. Nor can one return to the United States from such a visit without a keen sense of appreciation—appreciation for the fact that we have been spared all the horror and the agony of bombing; appreciation for the sheer abundance that we enjoy.

Life in England today is drab and austere. The British are living under a rationing system far more stringent than anything we in the United States have ever experienced. They are eating worse on the whole now than during the darkest days of the war. Food supplies are extremely meager. Many things that you and I daily take for granted simply do not exist.

The government's decision to impose bread rationing was vigorously protested by the people. And although the Minister of Food maintained that it was inescapable if the government discharged its responsibility of safeguarding the health of the masses, still many felt that there had been failures in administration, a lack of foresight, and an unwise refusal to give the facts and figures to the public. Englishmen were amazed by the assumption that bread could be rationed months after the end of the war without any case being made out for it. They were shocked to learn that rationing was to be extended to the most important food of all.

The meat ration remains at one shilling, two pence worth per week—the equivalent of twenty-six cents worth in our currency—about enough for two meals. There is a bacon ration of three slices per week. The cheese ration was reduced from three to two ounces per week at the beginning of the summer. There is only one fresh egg weekly per person. One of the most serious shortages is fats. Each person is allowed but four ounces of margarine, three ounces of butter, and one ounce of cooking fat

per week. Denmark has been sending Britain one half her total butter exports during the past year. The milk ration stands at three pints (fluid) per week with slightly more for the young children, who today are really "bonny."

When oranges come in, each person is allowed two. During a period of six months, the people get oranges about three times. The British are hungry for fruit. Last July, on the streets of London, apricots were selling for a dollar and twenty cents a pound; small peaches at fifteen cents apiece; tiny baskets of strawberries were a dollar.

In England there is a very substantial equality of sacrifice and privation. Nearly everyone has an equally uninteresting and monotonous diet. Nearly everyone has an equally limited wardrobe. On August 1, 1946, clothing coupons were increased to thirty for seven months. But a man's suit requires twenty-six; a woman's wool dress sixteen to eighteen. One cannot even buy a towel without coupons. Consequently there are no towels of any kind provided in the London hotels today; no table napkins, not even for dinner.

Paper is extremely scarce. Purchases are often wrapped in newspaper or sometimes handed to you without wrapping. There are no paper bags. The *London Times* is but eight pages on Sunday and ten pages on week days, and a very limited number of copies are printed. If the churches have calendars, they contain special requests asking that they be not taken away.

A week is the maximum length of time one is permitted to stay at a hotel. On the fifth day each guest is required to have a ration book.

Providing adequate housing is one of the most crucial problems facing Britain today. One third of Britain's houses—some four million—were destroyed or damaged by bombing. The people were unable to make any repairs during the war, and they must continue for

<sup>1</sup>Author of *Audio-Visual Materials in the High School* (Boston: Christopher Publishing House, 1946).

some time to put up with cracked plaster and shabby paint. Many of the hardships and the restrictions of the war years still remain. Millions are still without homes. Everywhere in England today one finds a widespread and universal anxiety about the progress of the housing program. The Atlee government presented a plan to build some 220,000 new permanent houses within two years of the end of the German war and to have another 80,000 in the course of construction during the same period. At the end of the first year fewer than 10,000 new permanent houses had been constructed throughout all of Great Britain.

Last summer the Communist party in London organized large-scale squatter operations. The Communists challenged the government by organizing widespread but scattered discontent over housing into a formidable militant squatter movement that seized dozens of buildings—the 600-room Ivanhoe Hotel, luxury apartments etc. Many of the squatters—but not a majority—were veterans of World War II. Although the movement was doomed to failure, it was bound to have some good effects. People have been forced to live five or six in tiny one-room apartments and in dark unsanitary cellars. The squatter movement emphasized the generally accepted fact that housing can destroy the foundations of the Labor government more than any international issue.

It will take many years to repair the damage done to Britain's churches, which seem to have been a special target for German bombers. Some of them will be restored to their former beauty. This cannot be done immediately, however, for the Labor government feels that it must concentrate on houses.

Because of the lack of material and labor, most of the furniture manufactured in Britain today is of utility design. Only newly-weds or those who were bombed out can get a certificate to buy even this. The demand is much greater than the supply.

Throughout Britain one sees overwhelming evidences of the physical damage of war. But as one Londoner put it, had the Germans been good shots there would not be anything left today.

Queueing has become a part of life in Britain. For many it is pure drudgery, something which must be endured every day in order to get

the essential food and clothing for the family. There are long queues for busses, for tickets for the theater, for snack bars and tea rooms, for restaurants and cafes, for almost everything connected with daily life.

Britain's greatest achievement, her greatest recovery during the past year, has been in the field of export trade. She has boosted her exports far beyond the expectations of even the most optimistic.

Today Britain is sending tractors, cement mixers and boilers, automobiles, motorcycles and bicycles to Argentina, Brazil and Uruguay. Her ships are returning with bananas for fruit-starved Britishers; with beef for the hungry tables of London; with lumber so desperately needed for new homes. The British must trade to live. They must import to eat. They must export or die.

Britain must employ an extra million workers in the manufacturing industries if she is to pay her way in the peace-time world. Hence, there is at the present moment, a nation-wide campaign to persuade British women war workers to return to the factories as peace workers lest the production drive be threatened.

As a result of the war, British exports dropped to a scant one third of the pre-war level. England was forced to liquidate her overseas investments. More than thirty per cent of Britain's shipping went to the bottom. Imports, cut to the barest war-time essentials, could be financed only by Lend-Lease. But Lend-Lease ended. England had to secure sufficient food to sustain her people, sufficient lumber to rebuild her bombed-out homes and, where feasible, at least an occasional luxury to relieve the grim austerity of six long years of war. Thus, she inaugurated an intensive drive to rebuild her export trade. During the first six months of 1946 her exports doubled. July's total of \$348,000,000 in exports was the highest for any month in the last ten years.

Britishers will have to go on sacrificing for the sake of export trade until the overseas sales amount to at least 175 per cent of the prewar level if they succeed in balancing trade at the 1938 standard of living. Cost of imports still surpass by no small margin the proceeds of exports. The deficit in the balance of trade for the year 1946 will probably be not less than three billion dollars.



Much of that deficit will take the form of shortage of dollar credits—a shortage that will continue for at least another four or five years before England can win her battle for exports and pay her own way. Even with the artificial stimulation furnished by the British Loan, imports must be kept as low as possible because of England's unusually tight financial position. At best, the loan will give the country little more than a breathing spell, enabling the peo-

ple themselves to recover and improve upon their pre-war standard of living.

In the words of Churchill: "The policy of waging war until victory would be incomplete and indeed spoiled, if it were not accompanied by a policy of food, work, and homes in the period following the victory for the men and women who fought and won."

"Food, work, and homes"—these are the crucial problems facing post-war Britain today.

## Man's Rise Toward Freedom: A Social Studies Unit<sup>1</sup>

FLORA M. STAPLE

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### SCENE IV

#### THE ENGLISH BILL OF RIGHTS

*Narrator:*

In spite of the Magna Charta, some of the kings of England violated the rights of the people. James II was one of the most cruel and arbitrary of these rulers. Disregarding Parliament, he suspended laws and gathered a huge army in time of peace. He also held trials without a jury, collected excessive fines, and made attempts against religious rights.

Finally, the English people rose up against the king and the "Glorious Revolution" of 1688 came about. King James escaped to France, and Parliament placed James' eldest daughter Mary and her husband, William of Orange, on the throne. At that time, prominent men of England met at Nottingham and issued the Declaration of Rights, a document similar to our Declaration of Independence. Within a few months, Parliament passed the Bill of Rights which is based upon the Declaration of Rights. The next scene shows William and Mary signing this document.

#### CURTAIN OPENS

(William and Mary are seen sitting on the throne.)

*Mary:*

William, the people seem determined to have

a government that cannot be overthrown by any monarch who may happen to wear the crown.

*William:*

Yes, Mary, and it is right that they should. I wish their liberties protected as much as they do.

*Page:*

Your Majesties, Lord Beldon and Lord Huntley.

*William:*

Bid them enter.

*Lord Beldon and Lord Huntley:*

(Bow before the King and Queen and then stand together at one side of the throne while William and Mary smile graciously.)

*Page:*

Commoners Bennet and Duncan.

*William:*

Admit them.

*Commoners Bennet and Duncan:*

(Enter and are received.)

*Lord Huntley:*

(Stepping before the sovereigns.) Your gracious Majesties, we have brought the Bill of Rights which you are most humbly requested to sign. (Hands document to William.)

*C. Bennet:*

(Stepping modestly before the king and queen.) Sovereigns, Parliament doubts not that your Majesties will be fair and just in guarding the people's rights, but we cannot

<sup>1</sup>Part I appeared in the December, 1946, issue of *THE SOCIAL STUDIES* (Ed.)

be sure that future rulers will follow your excellent examples. (William and Mary read the document, remarking in low voices upon its contents.)

*Mary:*

This document restates the rights of subjects and limitations placed upon rules which were given in the Magna Charta, doesn't it?

*William:*

Indeed, and it makes Parliament the supreme power in this country. As we know, it is because of this great power exercised by Parliament that we are reigning.

*Lord Beldon:*

With the adoption of this document, the people of our land will be far ahead of those of other countries in advancement of civil liberties.

*Commoner Duncan:*

We shall now have a government that rests upon the consent of the governed. We shall have freedom of speech and religion.

*William:*

Truly, this document gives all those rights as well as the right to petition the government for redress of grievances, the right to a fair trial by jury, and through their representation the English people have the right to grant or refuse to grant money for the government. The rights of the people in this country are now greater than in any other country. Shall we sign the bill, Mary?

*Mary:*

Yes, I feel sure that it is all good. You sign first, William.

(William signs and then hands the paper to Mary, who signs it.)

*All four members of Parliament:*

God save the King and Queen!!

CURTAIN CLOSES

*Music:*

"God Save the King."

#### SCENE V

THE AMERICAN DECLARATION OF INDEPENDENCE  
*Narrator:*

In Independence Hall, Philadelphia, on July 4, 1776, the British colonies of America declared themselves free from British rule. Richard Henry Lee of Virginia had introduced in Congress a resolution providing for a declaration of freedom. Then a committee made up of Thomas Jefferson, John Adams, Benjamin

Franklin, Roger Sherman, and Robert Livingston was appointed to draw up the document. Because of his unusual ability to write, the committee chose Thomas Jefferson to draft this Declaration of Independence. After working upon it for eighteen days, he sent copies to John Hancock, president of Congress, and to each of the other members of the committee. Then he waited to receive their criticisms.

#### CURTAIN OPENS

*Jefferson:*

(Seated at a table seeming to make a few corrections on the manuscript before him. Lays down a quill pen, lifts the paper and reads to himself.) "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness—That, to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed . . ." (He is interrupted by the entrance of the other members of the committee and greetings are exchanged.)

*John Adams:*

Thomas, I congratulate you upon the splendid composition of this paper. I wonder, however, if the meaning of this phrase might not be clearer if changed to read like this. (Shows his copy with suggested change to Thomas Jefferson.)

*Jefferson:*

Hmmm.—Yes, I'm sure it is better that way. Thank you, John Adams.

*Benjamin Franklin:*

It is a remarkable piece of work, my boy! I would harm not its meaning and destroy none of its forcefulness, but may I suggest that this phrase be changed so? (Showing change indicated on his own paper.)

*Jefferson:*

I am pleased to receive a suggestion from you, Benjamin Franklin. It does seem much better that way.

*Roger Sherman:*

I quite thoroughly approve of the whole declaration.

*Jefferson:*

Thank you, Roger Sherman. And, Robert Livingston, have you any suggestions as to its improvement?

*Livingston:*

None at all, Thomas.

*John Hancock:*

(Enters and all greet him.) After reading this document, I felt that I must come to offer my congratulations to you gentlemen.

*Jefferson:*

We are pleased to have the approval of the president of the Second Continental Congress.

*Other Members of Committee:*

(Respond with some such remarks as "Yes, indeed," or "We value your opinion, sir.")

*John Hancock:*

If, as I most sincerely hope it does, Congress passes Lee's resolution to declare our freedom from England, I shall write my name so large that "John Bull may read my signature without his spectacles."

## SCENE VI

### THE CONSTITUTION

*Narrator:*

Then came perhaps the greatest document of all, our Federal Constitution. The next scene also takes place in Independence Hall, Philadelphia, just after the Constitutional Convention has closed. Washington is speaking to a few close friends who have remained after the other members have gone.

### CURTAIN OPENS

*Washington:*

This has certainly been a day of achievement in our history, for the thirty-nine members of the Constitutional Convention have signed this unsurpassed document, whose noble purpose is so well expressed in this preamble. (Reads it.) "We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and to our Posterity, do ordain and establish this Constitution for the United States of America." Now the task before us is to secure its ratification by three-fourths of the states. With that accomplished, I believe this country can start out anew with a strong central government that will allow for continuous democratic growth and provide for stability. And if this all comes about, Mr. Madison, your unceasing labor will be rewarded. I predict that the future generations will confer upon you the title of "Father of the Constitution."

*Madison:*

Thank you, Mr. Washington, but I firmly believe that without the leadership of men like you for whom the people have such admiration and in whom they have such great confidence, this convention would have been unable to carry through, and I expect your influence to be of much value in bringing about the ratification of the Constitution. (Pause)—For the fine organization and excellent wording of the document we are indebted to Mr. Gouverneur Morris.

*Morris:*

I sincerely hope that I have written it so that posterity may receive the meaning the makers intended, and that little difficulty will arise over its interpretation. . . . Mr. Hamilton, as it now stands, do you feel that it merits the great efforts that will be needed to promote its ratification?

*Hamilton:*

I am not entirely satisfied, because, as you know, I fear too much democracy, and I believe the Constitution to be weakened by not having the power held more safely in the hands of a few strong men. However, in many ways, I believe it has great possibilities, and I will do all in my power to persuade my state, New York, to ratify it. In fact, I have already planned my arguments, to be compiled in the "Federalist Papers" along with arguments of Mr. Madison and others. As you know, we hope those "Federalist Papers" will reach the people and have much influence in forming public opinion in favor of ratification of this new Constitution.

*Washington:*

Mr. Franklin, as the oldest member of the convention, may we have your opinion?

*Franklin:*

Although I am not at the present completely satisfied with this constitution, I am optimistic as to the success of our new plan of government, and feel that it will be ratified and that the future of our country will be bright. "During this whole meeting, I have been watching the sun on the back of the president's chair, without being able to tell if it were rising or setting. But now I have the happiness to know that it is a rising and not a setting sun."

*Narrator:*

Yes, our country under the Constitution was



indeed a rising sun! And it has been an example to the world of what a democracy can accomplish.

CURTAIN CLOSES

*Music:*

"Columbia the Gem of the Ocean."

(To be concluded in the February issue of  
THE SOCIAL STUDIES)

## Early International Trade Relations of China

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Washington, D. C.

Now that the war in the Far East is over, the world again turns its attention to the challenging game of trade. Since 1834 Europeans have jockeyed for positions of prestige and influence in the Pacific area. Now, however, China has been declared a Great Power and as such will be in a position to control her own trade. What are her chances for success? Is this a new and untried field for her? A glance into her commercial history may give a basis for prediction.

### FROM THE HAN DYNASTY TO THE T'ANG

There are evidences in Chinese history that aliens in China can be traced back to the time of the legendary period. During the period of the Han Dynasty (206 B.C.—A.D. 220) the earliest Chinese record of a sea voyage occurs. The "Han History" (Han Shu) mentions a certain Chinese expedition, which included officials and interpreters who put to sea in 140 B.C. with a cargo of gold and silk. The destination was a city in Madras and their business to exchange the treasures they carried for "large pearls, crystals, and other precious stones." The ancient author described a dangerous voyage of stormy seas and attacks by pirates in the Malacca Straits. A few years later word of these traders reached the West and Ptolemy in A.D. 150, put their homeland on his map. Pliny also spoke of China, calling it Sera. Ptolemy mentions a port of "Cattigara," which was probably near Canton, to which other nations came by sea to pay tribute to Hwan Ti. Some of these foreigners came from a distance of ten days journey and those farthest south from one of five months. In the year 166 the Roman Emperor Marcus Aurelius sent an embassy to Canton to open trade relations.

The envoys arrived with ivory, rhinoceros horns and tortoise shell as presents for the Chinese emperor but, like all the embassies that followed for the next 1,700 years, they failed to get approval of any trade agreements. Chinese emperors were loath to enter into formal relations with distant countries, but most of them approved of merchants coming to their realm.

In the year 226 merchants from the Graeco-Roman city of Ta Ch'in are said to have arrived at Canton. Emperor Wu made an attempt to get in touch with the outer world by sending an official back with one of these merchants; however, the death of the official during the voyage ended the plan. Emperor Wu was more successful on his second attempt when he sent a naval expedition on a peaceful errand to India. It stopped at Cambodia, Siam, and Borneo before landing at Ceylon. About the beginning of the fourth century Arab ships arrived at Canton and reopened direct maritime communications between China and India. This sea route became well known and many records are extant of those who used it. The Buddhist monk, Fa Hsien, in 399, tells of taking eighty days to go from Java to Canton because of the storms but another monk, I-ching, in 672, made a voyage from Canton to Sumatra in only twenty days.

### FROM THE T'ANG PERIOD TO THE ARRIVAL OF THE PORTUGUESE

The early T'ang period saw the overland routes closed by wars. Use of the sea lanes increased greatly. A regular market was opened at Canton and foreign trade developed. The government levied duties and "an officer was sent thither to collect the government dues on

sales." Aliens were on the same footing as Chinese; they were even given public employment at times. These early foreigners, by their own records, enjoyed many privileges and ample protection. There was no policy of seclusion or confinement. Travelers went freely by land or water. Passports were necessary. They were easily obtained and merely assured the traveler the best of accommodations available. In 643 the T'ang Code of Law (T'ang Lu) was completed and put into effect. One section of the new code dealt with the problem of administering justice to the "outlander." Each group of foreigners, containing all the merchants of a single nationality, was required to have a chief, or "headman." To him the officials gave instructions as to the rules and regulations which must be obeyed; the headman was held responsible for the conduct of all his fellow nationals. Ordinary disputes between two foreigners were to be settled according to foreign laws but those between a Chinese and a foreigner, as well as all criminal cases, were to be settled according to Chinese law. This arrangement made it unnecessary for the Chinese to become acquainted with the laws and languages of other nations. Latourette says this looks like extra-territoriality, but the headman seems to have been named by, and was responsible to, the Chinese authorities.<sup>1</sup> So effective was this headman system that the Spanish in the Philippines, and the Dutch in Java copied it.

Arab traders predominated at this time and they have left excellent accounts of the ports where they traded and the nature and mode of conducting their business. The leading commodities of commerce combined relatively small bulk with great value. Silk, spices, and porcelains were carried abroad, while ivory, incense, copper, tortoise shell, rhinoceros horns, and probably Negro slaves were imported. Since the Arab merchants were on the whole a non-aggressive lot, they met with complete tolerance on the part of the Chinese for several centuries. In 758, however, a number of Arab mercenaries, who had helped in the restoration of the T'ang Dynasty, were at Canton trying to get shipping space home. These helped some disgruntled merchants stage a riot and loot the

entire city. Order was eventually restored and foreign trade continued to flourish until the close of the ninth century. Then the Chinese increased their maritime activity and a violent anti-foreign uprising drove the Arabs out of the country.

Sung rulers, like the T'ang, continued to place controls on shipping and trade but also sent an imperial embassy abroad to encourage foreign merchants to come to their shores where special licenses would be accorded them. These Sungs were comparatively mild in their treatment of foreign merchants but after their reign trade dropped into obscurity. Little is heard of merchants and technicians until the Mongol Dynasty.

Concerning this dynasty, Marco Polo<sup>2</sup> devoted several pages of his story, writing a great deal about the port of Kuang-cheu-fu (Canton). He speaks of it as "a grand port of Indian commerce" and also "the station of a large army." There was a definite connection between the two because the soldiers were under officers appointed by the khan, who took "immediate cognizance of any difference that might happen to arise between the foreign merchants or among the inhabitants." This same world traveler says Canton was one of the largest and most commodious ports in the world from which the grand khan derived a vast income. The latter is easily understood when each merchant was obliged to pay ten per cent upon the amount of his investment and the merchants computed the costs of the trade including the customs and freight to equal half the value of the cargo. On the remaining half, however, enough profit was made that the merchants were disposed to return for more merchandise—even as the Western nations did in later years under more trying conditions. To this city articles and goods, rare and valuable, from many parts of the world found their way, especially from India: precious stones including pearls, various drugs and spices. Quantities of pepper were sent to Alexander to supply the Western world and sugar was also exported. Drugs and sandalwood made up the bulk of the remaining trade.

The lust for the rare and beautiful reached its peak under the Mings. Ch'eng Tsu sent

<sup>1</sup> K. S. Latourette, *The Chinese: Their History and Culture*, p. 204.

<sup>2</sup> Marco Polo's *Travels*, With an Introduction by John Masefield (Everyman's Library), p. 317.

expedition after expedition forth by sea to extort tribute from the island kings. He sought precious stones, coral, amber, gold, perfumes, ambergris and medicinal herbs, as well as giraffes, lions, zebras, panthers, and white doves for the Imperial zoo. He sent back gold and silver furnishings to the Buddhist temple at Ceylon, probably in thanks for the success of his voyages. There was much trade with Japan at this time, too, but it appears to have been at the insistence of the Japanese themselves.

With the Mings this early period ends, leaving the knowledge that early Chinese were not averse to sea trade, and though the foreigners usually initiated it, China took the lead when the various emperors sent missions abroad searching for markets and for rare objects of interest.

#### TRADE WITH WESTERN EUROPEANS TO THE OPIUM WAR

When the Portuguese took over the region of Malacca in 1511, the commanders were courteous and considerate of the Chinese merchants they found there. These merchants gave a very favorable report when they returned home. So some years later, when a Portuguese fleet arrived off the coast of China it was very well received by the officials of Canton in spite of the warning of the Arab merchants that the foreigners were "piratical and barbarians." The predictions of the Arabs proved to be true when a second fleet appeared at Shangch'wan. The Portuguese erected a fort and assumed jurisdiction over the inhabitants as if they were conquered peoples. Fortified bases were also set up at Amoy, Ningpo, and Foochow under the same Portuguese rule. About 1545 the Chinese government raised an army and the Portuguese were massacred or driven out. They retained only a precarious tenure on what is now Macao. Under the ruse of setting up drying sheds to dry out tribute for the emperors they established a base there. The Portuguese were a lawless lot and were little better than the Japanese pirates who inhabited the same area. They made raids on the surrounding villages and carried off all the young women or kidnapped the men to be sold as slaves in Peru.

Little wonder that one Imperial edict read: "As the disposition of the said foreigners are

depraved by the education and customs of countries beyond the bounds of civilization they are incapable of following right reason; their characters are formed; their perverse obstinacy is untamable, and they are dead to the influence of our renovating laws and manners."<sup>3</sup>

The Spaniards were little better than the Portuguese. When they took over the Philippines there were great numbers of Chinese merchants prospering on the mainland trade that the Spanish wanted for themselves. They mercilessly solved the problem by wholesale massacres of thousands of the Chinese. Some Spaniards then carried on trade with the mainland. After picking up cargoes of silk, porcelains, spices, ivory, etc., they followed the Westerlies across the Pacific to California, sailed south to Acapulco where the goods was carried overland by the still evident "China Road" to the eastern ports for reshipment. From Mexico silver, copper, and cacao were taken back by the Trade Wind route. However, neither the Spanish nor the Dutch had any permanent trade with China. Their ships made sporadic appearances at Canton but no lasting connections were established.

The first Dutch attempt was made in 1604 when three of their ships arrived at Macao and requested permission to trade. Repeating their own history, when the Arabs kept them out of the port, the Portuguese convinced Chinese officials that the Dutch were a nation of ferocious pirates and the Chinese sent them away. Again, as in the Arab-Portuguese case, the informers were right. The next time the Dutch arrived, they had a fleet of ships to take Macao, but the Chinese and Portuguese repulsed them; they had to be content with the Pescadores Islands and in 1630, Formosa. Finally, in 1762, they were allowed access to Canton.

The French trade began in 1699 but was not successful until 1720. The *Compagnie des Indes Orientales* entered China trade and paid annual dividends from 67 to 141 per cent, but in 1770 the company was dissolved and the trade was thrown open to all Frenchmen. However, trade gradually declined and the French Revolution ended it. It is interesting to note that it was a French ship that aided the

<sup>3</sup>Foster Rhea Dulles, *China and America*, p. 13.



first American vessel in those parts.

Early British efforts were no more fruitfully rewarded than those of the Dutch and French. The Portuguese were able to keep the British from maintaining a foothold until late in the seventeenth century. Several attempts, however, were made. In 1634 Captain Weddell explored the mouth of the "Canton River" and his reports interested British merchants; but only a few half-hearted attempts were made at that time to establish business relations. In 1637 some English ships arrived at Macao and the Chinese officials refused to let them go farther. The vessels forced their way to Canton "with smoking cannon." The intimidated local authorities allowed them to exchange their goods for sugar, ginger, and other commodities. However, it was not until 1699 that England actually shared in the commerce of China.

When all these countries mentioned tried to send embassies to the Chinese government to make trade treaties, the results were invariably the same. Throughout China's long history she had considered herself to be the "Middle Kingdom"; her emperor, the "Son of Heaven," was accustomed to think of himself as the highest being on earth. China had always received tribute from the small and weak nations around her. The Arabs, Portuguese, British, and Dutch had come by sea and were believed inhabitants of small outlying territories. Why should Britain's Lord Macartney, who arrived in 1793 with gifts, be treated any differently than an ambassador from any other vassal state? He was treated as royally as any other tribute bearer and his country, Great Britain, was duly inscribed on the list of tributary countries—even gifts were sent in return to King George III. What more could he want? The mighty emperor saw no reason to lower himself by entering into closer relations with these people.

The utter disregard paid by Europeans for the most cherished customs of the Chinese, together with the sense of superiority which both peoples with perfect good faith had for themselves, was doubtless the cause of the bitter feeling of contempt that caused every Chinese to despise the "intruder barbarian."<sup>4</sup>

Difficulties involving languages were paramount and the European demanded rights to exploit—not trade. All these things made for unsatisfactory relations.

Before 1784, when the first American ship anchored at Canton, reports of foreign conquests in the neighborhood had awakened the suspicions of the Chinese. They had changed drastically from permitting the perfect freedom of the Hans to imposing a very rigid code for business and social contacts of all foreigners. But no real international troubles interrupted trade until after two centuries of lucrative commerce.

These foreigners were allowed at Canton only during the trading months which began late in summer with the arrival of the European ships. For the remainder of the year, resident business men spent their time at the Portuguese port of Macao. When in Canton, traders of each nation stayed within their factory district. This was an area about a quarter of a mile wide, bordering the water front. The factory was both the storehouse and home of the foreigner. Three days a month he could go with his interpreter up the river to the flower gardens. The rest of the time he amused himself by walking around the factory square. In all the years of trade this procedure was never changed. Shaw says, "Europeans, after a dozen years of residence have not seen more than what the first month presented to view."<sup>5</sup> Because of the rivalry among their countries even the residents of the various factories had little social intercourse.

The traders were never allowed to make contacts with Chinese authorities. All their contacts were made through a set of licensed business men called the "Cohong." These men set a value on the articles to be exported and a price on goods imported. They all adhered to these set prices and there was no opportunity to bargain with them. The Cohong or Hong merchants as they were often called, took complete charge of everything—port dues, taxes, clerks, interpreters, house servants, and coolies. It was their duty to interpret the Chinese laws and to see that the laws were put into effect. Enforcement was simple. When a breach occurred they simply stopped trade with the

<sup>4</sup> P. L. Beaulieu, *The Awakening of the East*, p. 230.

<sup>5</sup> Samuel Shaw, *The Life and Journal of Major Samuel Shaw*.

nation whose national had broken the law. When one has gone half way round the world for trade it is wiser to adhere to abhorred rules than to go home empty handed. Krausse<sup>6</sup> says: "John Chinaman is a born merchant. He possesses all the qualities which go to make a successful dealer. Wherever he goes he carries his wits with him and employs them to his marked advantage."

Generally speaking, the Cohong were merchants of very high caliber and gave value for value. Fraud on the part of the port officials, however, was part of the system. It was an extremely simple procedure. A merchant, who had a hundred gallons of oil, would be allowed to sell the whole amount by paying duty on eighty gallons and accepting a receipt for fifty. The mandarin got the duty on thirty gallons, while the importer saved that on twenty. Everyone gained except the Chinese government who in turn raised duties higher and higher.

Fraud was not the monopoly of the Chinese alone, however. Each English sea captain was allowed a certain amount of space for his own private cargo. When he appeared in the English Channel, smugglers, under a working agreement with the port authorities, carried his cargo ashore and made money for everyone. Shaw quotes one man as saying the annual consumption of tea in England was fourteen million pounds a year while only six million passed the customs. The establishments of the Swedes and Danes were principally supported by their smuggling trade in the English Channel.

This set-up was in effect when Major Samuel Shaw guided the *Empress of China* into the port of Canton in 1784. That year there were thirty-five European ships which sailed from Canton and Macao, of which the British had the "lion's share." The Danes, "Imperialists," Swedes, English, and Dutch had regular establishments and trading companies, while the French, Portuguese, and Spaniards sent ships from time to time. Since it cost an average of \$4,000 for a ship to enter the port, plus the duties on every export and import, it is easy to see why the Portuguese got most of their goods from Macao, the Dutch from their Indies,

and the Spaniards from the Philippines. Notwithstanding the overall costs which were estimated at half the value of the cargo, the merchants made money. Robert Morris who helped finance the first American trip, is said to have realized twenty-five per cent on his investment and Cressey says: "Trade with the Orient after the Revolutionary War and the War of 1812 was a major item in enabling the United States to keep going economically."<sup>7</sup>

It was inevitable that the heterogenous group of Westerners, all organized along lines of monopoly and privilege, and comprised of rough and troublesome sailors, should run afoul of the Chinese laws. Since these laws were often diametrically opposed to Western ideas of justice, various nations became more and more involved in local disputes until in 1840 the English and Chinese reverted to open warfare. This ended Chinese domination of her own trade and China became a land for selfish exploitation by the Western world.

#### CONCLUSION

Though the average American thinks of China as a big, sleepy nation, content to be left in her stupor, just twitching occasionally when a Western power bites too deeply into her hide, history shows her to have been a great country with a deep interest in trade. China has been a country which sent navigators to all ports of the Eastern world. She welcomed the foreigner merchant on equal footing until, by his exploitation, he proved himself unworthy of trust. She has been a nation of which Samuel Shaw in 1784 could write: "They styled us the 'New People,' and when, by the map, we conveyed to them an idea of the extent of our country, with its present and increasing population, they were not a little pleased at the prospect of so considerable a market for the productions of their own empire."<sup>8</sup>

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<sup>7</sup> G. B. Cressey, *Asia's Lands and People*, p. 165.

<sup>8</sup> Samuel Shaw, *The Life and Journal of Major Samuel Shaw*, p. 183.

<sup>6</sup> Alexis Krausse, *China in Decay*, p. 21.

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## American Teachers in China

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In this atomic age of "one world" it is imperative that the peoples of the earth learn to live together in peace, cooperation, mutual respect, and understanding. The physical scientists bluntly warn us that the atomic bomb is merely a symbol. In a few years many countries will possess the means to wipe out entire nations overnight. It is essential that the world get started at once to eliminate all possibilities of there being any future wars. The physical scientists state that it is up to the political scientists to devise a positive means of ending all wars.

World War II has conclusively proved three points: (1) Mankind now has in its hands the power either to destroy the world or to make this planet a far better place than any of the Utopias yet dreamed of by philosophers. (2) At the conclusion of the war the United States was the most powerful nation in the world, militarily, industrially, and economically. All other nations still are looking towards the United States for leadership, assistance, and protection. (3) The world has become many times smaller and closer in distances and will continue to shrink. Africa is only little more than a day away from Philadelphia; Chungking is only three or four days distant. On November 1, 1945, I left Casablanca after breakfast; before dawn of November 2, I was eating a plate of ice cream at La Guardia Airport in New York. Old concepts of security are disappearing; what happens in Manchuria is of urgent interest to us here in America.

International understanding is vital and the

United States must take a leading part in promoting and developing a world government. As General Marshall asked in his valedictory message as Army Chief of Staff last October:

Are we already shirking the responsibility of victory? . . . Are we inviting the same international disrespect that prevailed before this war? He had given his rhetorical question a ringing answer; "We must not waste the victory!"<sup>1</sup>

Never has there been a greater challenge to American teachers of the social sciences than there is today. The physical scientists have created a Frankenstein that can destroy all of us; it is up to the political and social scientists to devise a solution. The teachers of the social sciences in this country must impress the future leaders of the responsibilities and problems confronting the United States. Never before in history have we been faced with so serious a problem. America must take a leading position in world affairs or surrender to the totalitarian system of Soviet Russia. The Russians know what they want and have definite aims. Do we?

One very important manner in which this country can help create better international understanding, cooperation, and the realization of the generally-accepted four freedoms, is in the widespread encouraging of exchange students and teachers. There are several private institutions of higher learning in this country that have been active for some years in the sponsoring of exchange teachers in China. For

<sup>1</sup> *Time* (March 25, 1946), p. 28.



many years Yale, Harvard, Oberlin, and Carleton have been sending representative undergraduates or graduate students to China on short term teaching appointments. Hundreds of American teachers are instructing in mission schools throughout China.

In 1941 I was very fortunate to have received a two year appointment from the Yale-in-China Association to teach in Yali Union Middle School. Yali is one of the leading private preparatory schools for boys in Hunan Province of south central China, and has been nicknamed the "Hotchkiss of China." This school is owned and operated by the Chinese, but the entire English Department is composed of recent Yale graduates who in normal times are selected annually for short term (two or three years) appointments. Yale also provides some of the faculty for the Hunan-Yale Medical College and Nursing College, as well as for the Central China Scientific College.

From my two years experience in teaching English in China I am firmly convinced that all Americans who are instructing or expect to teach in foreign countries have a great opportunity—now a challenge and responsibility—for inspiring their students with the ideals of American democracy, the importance of freedom of speech, the press and religion; freedom of opportunity and an understanding of the rights of the "common man." I feel that the English teacher's responsibility goes much further than the teaching of technical proficiency in the English language; besides learning the language the students should learn to understand other countries and the importance of cooperation and of international good will; they should be directed to build up correct attitudes and motives. I shall outline my experiences along this line.

A brief glance at the historical background of Chinese education might be in order. One of the most noteworthy achievements of the Chinese people is their establishment and maintenance of a system of education which for over three thousand years was responsible for the remarkable coherence of the Chinese culture and the ability to attain a uniformity of social institutions and the acceptance of basic ethical, social and political ideals. The Chinese have, throughout their history, regarded education with the greatest esteem, and the apogee of the

Chinese scholar was success in the gruelling civil service examination. To pass this examination and obtain a doctoral degree would insure a high official position in the government, with great prestige both to the recipient and to his family and village. Throughout Chinese history the civil service examination system was developed, enlarged, and strengthened; in accordance with the Confucian corollary the Empire was governed by educated men.

In the twentieth century the impact of the West upon China has been great, and the Chinese educated classes have been moved from one age into another. They are in a mental world which is largely adrift. The West, upon which the Chinese have been increasingly modeling their culture and ideals, is also changing rapidly and seeking new standards. The situation at present in China is one which contains great possibilities for either good or evil.<sup>2</sup>

The Republican form of government is a very new concept in that country, as the Republic was founded in 1911 upon the overthrowing of the corrupt and degenerate Manchu Dynasty. China was torn with internal strife for twenty years after the establishment of the Republic, while different war lords viciously fought to gain control. Finally, in 1924, the Kuomintang (Nationalist) Party and the Army were completely reorganized by Sun Yat-sen with the extensive aid of Soviet Russian advisors. The Nationalist party was organized so that it closely resembled the Communist Party in Russia, and even to this date many features of Communism are inherent in the Kuomintang.

Sun Yat-sen (*a la Lenin*) was canonized as the national hero and weekly memorial services before his picture were encouraged. He left behind a last will and testament directed to the nation and several books outlining his program. These were now adopted as infallible guides for the party, and the nation. The *Will* was regularly read in public with great solemnity and one of the books, the *San Min Chu I*, or the *Three Principles of the People* became the party manual. These three principles—government by the people

<sup>2</sup> K. S. Latourette, *The Chinese Their History and Culture* (New York 1946), pp. 791-793.

and for the people, a sufficient livelihood for all, and freedom from the control of foreign nations—were broadcast as popular slogans. . . . Propaganda was highly developed and skilfully used.

Nationalism was (and still is) strongly preached and encouraged. Sun Yat-sen today occupies a place in China somewhat similar to that of a combination of Jesus, Washington, and Lincoln in America. Veneration for the leader and nationalism have been developed into a religion, in many ways similar to that of Soviet Russia or Nazi Germany. Every Monday morning in all Chinese schools there is an hour's meeting in honor of the memory of Sun Yat-sen, the entire school bowing three times to Sun's picture, which is flanked by the national and party flags. Then the entire school repeats in unison Sun's last will in which he urged the realization of the ideals of government by and for the people, nationalism, and livelihood. After that there is a full three minute silent period in which everyone, with bowed heads, is to meditate upon the fulfillment of these ideals. Sun Yat-sen is deified in China in much the same manner that Lenin and Stalin are deified in Russia.

There is much that is dangerous in the writings and books of Sun Yat-sen. His life was typical of that of the young, educated, sensitive Chinese of his generation; he was subject to both Chinese and Western education and culture, and had no very stable political or economic convictions, being easily stirred by new influences. In 1923 he was converted to Communism by the Soviet diplomatic representative in Shanghai, yet three months later when giving lectures on livelihood he announced a complete reversal. This change of mind was due to his discovery of a book called *The Social Interpretation of History* written by Dr. Maurice Williams, an obscure New York dentist. Sun took many ideas verbatim from this book. He was an omnivorous reader of both Chinese and Western literature, a social philosopher who dreamed of a new Utopia, and some of his suggestions for the reorganization of the country showed genius, others were impractical and even fantastic. He had high ideals; he was a devout Christian, and sincerely and devotedly gave his life in an attempt to improve the deplorable lot of the vast majority

of the Chinese people. Sun was an extraordinary revolutionist and propagandist, but a poor administrator.

Dr. Sun Yat-sen's writings which are taken as the Bible of the Chinese government do contain contradictions, inaccuracies, and dangerous misconceptions. That is the reason why today the Communist and the Nationalist Parties have radically different interpretations of Sun's "Infallible guide for the party."

However, the object of this paper is not to discredit Sun Yat-sen, but rather to indicate how American teachers in China can interpret to their students our institutions of democracy and way of life:

The question remains; can China naturalize Western civilization and at the same time retain the essentials of her own? Many think she can. But even if she can, *it is first of all necessary for her to comprehend what the main ideas of Western civilization are.* So far she has failed to do so, and her language and her past history obstruct her path.<sup>3</sup>

One of the worst things an American teacher can do in a foreign country is to indiscriminately criticize the government, institutions, great men, and customs of that country. People in all nations—and especially in China—are very sensitive and do not welcome criticisms from foreigners. We must not try to ram democracy down the throats of other countries. Sumner Wells recently stated that our present version of the "Good Neighbor Policy" towards South America, and especially the State Department actions towards Argentina, have caused the greatest resentment towards the United States and the ignominious defeat of our objectives. Democracy cannot be imposed on any people by outside forces. It must be something that a people is willing to strive for and even to die for. It would be naive to assume that China should take on exactly the same form of government as ours. This fact was emphasized by an Educational Mission sent to China in 1931 by the League of Nations. The Chinese government had requested this mission to assist in the development of their educational system, and to facilitate intercourse between the centers of intellectual activity in China and abroad. One criticism a

<sup>3</sup> Victor Purcell, *Problems of Chinese Education* (London, 1936), p. 192.

member of the mission made was:

. . . the Universities appear sometimes as to be suspended in the air, . . . intelligence, which ought to be employed in the spreading of a way to a better existence among the mass of the population is wasted in a demoralizing scramble for openings into careers which are already overcrowded, and . . . practical life, which in China overwhelmingly means the life of the countryside, is deprived of the stimulus it might derive from education.

The second danger noted by the mission is that the foreign institutions introduced, especially American, are not subjected to the internal modifications necessary to permit of the realization of the potentialities of the great traditions which are specifically Chinese. There is too often purely formal imitations of foreign civilizations. European and American ideas spring from conditions that are peculiarly European and American. China should seek to modernize her own natural and historical individuality.<sup>4</sup>

However, there is much the American teacher in foreign countries can do to help make better world citizens by increasing the good will and understanding of his students for the United States. During my own teaching experiences abroad I had many opportunities for including instruction in the social sciences along with instruction in English.

The Chinese middle school educational curriculum is now a mixture of Western and Chinese culture and subject matter. Chinese history, language and classics are still taught in the old style. The history is memorized, and in an examination the teacher expects a certain number of pages repeated verbatim. Lessons are still recited out loud in unison after the teacher, and it was a common sight to see a number of boys walking around after class reading their lessons outloud and memorizing them. An enormous amount of effort is also expended in learning the necessary thousands of complex characters. Great emphasis is put on the study of English, and it was the only foreign language taught. Western physics, chemistry, general sciences and mathematics also received the greatest stress, and there is a

widespread feeling in China that science will be the redemption of the country.

An interesting commentary on the education of Dr. Hu Shih, China's outstanding scholar and educator and one-time Ambassador to the United States, is this description of his education as a child:

Hu Shih's mother, illiterate daughter of a peasant farmer, was unsparing in her effort to perfect her son's education. She paid his teacher three times the usual fee of \$2.00 silver a year so that the classics he memorized were explained to him, while ordinary students merely learned them by rote.<sup>5</sup>

The Chinese students I had were keenly cognizant that education was a rare privilege; discipline was no problem, and the school authorities had to take precautions that the boys did not work too hard. They were immensely interested in their work, and were extremely able and conscientious in studies. The West, and particularly America, fascinated them, and any magazines we had were read eagerly and passed around until they fell apart.

There were many ways in which it was possible to introduce social science topics into the class work. In my opinion it was much more important to get these students interested in world events, post-war problems, and in citizenship, than it was merely to teach them to read and understand the usual texts: *The Adventures of Tom Sawyer*, *King Arthur*, and *Little Men*. Of course it was not practical to assign much in the way of specific social sciences material to the younger boys, and I would not advocate the inclusion of such topics in the curriculum until the final two years of high school. The students do have to obtain a firm foundation in the language first before going on to more controversial and complex world problems. However, it was possible even among the younger boys to encourage and develop correct attitudes: cooperation, fair play, honesty, and toleration.

The suggestions which I am making for the inclusion of social science subjects in the curriculum apply mainly to the final two years in senior high school. For these students the text books and supplementary reading assignments

<sup>4</sup> *Ibid*, pp. 192-193.

<sup>5</sup> Marquis Childs, "Hu Shih, Sage of Modern China" *Atlantic Magazine*, October, 1940.



were from *The Reader's Digest*, *Time*, *Life*; speeches of Roosevelt and Churchill, and such books as *One World* by Wendell Willkie, and H. G. Wells *The Shape of Things to Come* and *World History*. Pertinent passages and famous speeches in American history were assigned. Many boys voluntarily memorized the "Gettysburg Address."

A book which I would assign as the text for senior students in high school is *Tell the People* by Pearl Buck. This short (84 page) book was published in 1945, and is woven about conversations about mass education and the improvement of the economic status of the peasants which were held between Pearl Buck and James Yen, the originator and director of the Mass Education Movement in China. It is decisively proved that all talk about democracy in China—or anywhere else in Asia for that matter—is empty and meaningless until at least 80 per cent of the people have been released from illiteracy, grinding poverty, disease, ignorance, superstition, and a primitive hand-to-mouth existence. Ever since World War I James Yen has been engaged in experiments on mass education and the improving of the lot of the common people. Yen's family were moderately well-to-do gentry, and he had been brought up in the tradition which forbade anyone in this class to do any manual work, and the gentry were completely unconcerned with the lot of the masses. However, Yen became intensely interested in aiding his countrymen when he was put in charge of a labor battalion of Chinese coolies during World War I, and when he saw how helpless these men were in their complete illiteracy. Yen set about teaching them to write letters home using one thousand of the commonest characters, and he edited a newspaper using this number of characters for the Chinese in France. Upon returning to China after the war Yen conducted controlled experiments for years in the small backward, mud-walled town of Tinghsien in Northern China, in an attempt to discover just how much value his mass education movement would have. Besides teaching the peasants to read and write some characters, Yen aimed to improve agricultural methods and the system of distribution, and the results were in his words:

So as a result of fatter pigs, better seeds, smut control, more eggs per hen, coopera-

tives for credit, marketing and purchasing, the income of the Tinghsien farmer was nearly doubled. If this were applied to all of China and if only one-half of the seventy-million farm families used these methods we would have a total increased income of over three billion dollars, U. S. currency.

This is very important, but what is more significant is the training. The fact that farmer Wang is able to produce fifteen per cent more cotton than his ancestors did is a great liberating force in his life. That superstitious mind of his, with its constant fear of demons and evil spirits, is changed into a scientific mind. And he is getting his additional income by cooperating with others. This training in cooperativeness is very essential for a people who are clan-conscious and clan-centered.

There is much talk nowadays about industrialization in China. I think it is very important. But there is a danger that we think too much of industrialization without realizing that it depends on improved farm economy too.<sup>6</sup>

Yen also points out that non-education is less dangerous than mis-education. The education must be used to enable the farmers to improve their economic position, and to acquire an attitude of cooperation and intelligent participation in local government.

The great value of assigning this type of literature to Chinese students is that it shows them how one of their own people has devoted his life to improving the lot of mankind, and how this man is internationally known for his accomplishments.

Besides assigning books dealing with the social sciences, compositions on current events were required in English classes. Such topics as: "My Idea of Democracy," "War," "Citizenship," "Service to the Community," and "The Value of Education" were composition assignments. I would have the students read the better papers to the class, and then ask other members for criticism of these compositions and the ideas in them. I found the use of controversial subjects a great stimulus to motivation, and having to argue in a foreign language really required application and concentration.

<sup>6</sup> Pearl S. Buck, *Tell The People* (New York, 1945), p. 51.

Debates were an extremely valuable exercise, and fortunately I mailed home a group of compositions written by the senior class of Yali Middle School in March, 1943. These papers were written by eighteen and nineteen-year-old Chinese students who were completing six years of preparatory school English. Six members of the class debated on the subject: "Resolved; The Axis Countries Should Have Severe Treatment After Victory." I had warned the class to take notes on these debates, and that they would be assigned a composition on the debate. Two compositions, which are representative of the work done by the class, follow. These papers prove that the students comprehend the subject, and I feel that they are indicative of the potentialities for introducing valuable attitudes, concepts, and inspiration, along with the class work.

March 5, 1943 Carleton Sung Kia-hsin<sup>7</sup>

#### SHOULD WE TREAT THOSE AXIS NATIONS WITH SEVERITY?

This week our classmates spoke about the subject, "Resolved, That The Axis Nations Should Be Treated With Severity After the Victory." Before I decided which side should win the debate, I'll first say that the subject which they debate on is not specific enough. If you were at Berlin or Tokyo, or some other cities in Axis Nations you would find out that they hate war very much, as well as we do here in China, or America, for nobody wants to eat an egg in a month. According to the facts or the conditions in Axis Nations, we know it clearly that the eating things and living conditions in Germany or Japan are much worse than we have here in China. If we treat them with severity (to take off away all their lands and industrial plants or to order to offer a great debt.) Then it is we who start "The Third World War." Perhaps, not more than ten years or even less, the Germans will start another army which is much stronger than ever before. And then the whole world will be troubled under their power. So, it is all foolish or cruel to treat the common people of the Axis with severity.

But toward those war-beginners, devils,

and all their disciples and followers, or even dogs, we should treat them severely. For it is they who start the war, and it is they who cause the whole world in trouble. Do you think it is right to let a robber or a murderer, go away without any punishment? They should be put into prison, or on an isolated island as well as those Europeans treated Napoleon the king of France.

From the above reasons I would say that both sides of the speakers are right, and both sides of the speakers are wrong. For we should treat those common civilians with kindness, and severity with those war-beginners.

March 5, 1943 Bruce Hwang Hsin-fang

#### CONCLUSION OF THE DEBATE

The subject of this debate is: "The Axis Country Should Have Severe Treatment After Victory." If we want to know which side won this debate, first we must know the reasons of both sides. If the negative side's reasons are stronger than the affirmative side's reasons of course the negative side will win. So let me write down the main ideals of both sides and then discuss them.

#### Affirmative side:

The important reasons are these: The Axis treat us very cruelly and brutally. In every place which they occupied, they fired houses, killed people, robbed money and insulted women. Why should we treat them kindly? The Axis nations are mad dogs. Their desire is no end. If we give them a chance to build up their countries they will start the war again and the world will never have peace. During this world war, we have a great loss. We must ask the Axis countries to pay back our enormous loss. So the Axis countries should have severe treatment after victory.

#### Negative side:

We Allies are friendly countries. What we associate together are friendship and good will. So, if we want the Axis countries to be our friends we must treat them kindly. We must know, if we treat them severely, we will only conquer their bodies, and their wild ambitions will never be conquered. Their wild ambitions are conquered by goodwill and friendship. And also we should know

<sup>7</sup> The first names of the boys were given them by their English teachers for simplification in keeping the roll and in placing them.

that revenge is not the way to get the peace.

Looking at the reasons of both sides, we can see the negative side's reasons are much stronger than the affirmative.

There are numerous other opportunities for the American teacher abroad to interpret our way of life to his students. I conducted an extracurricular current events club which was very popular among the students. We discussed radio news, the development of the war, Russia, and the possibilities of the attainment of a lasting peace. Visual aids in the form of charts, maps, and pictures from magazines were utilized to illustrate certain topics and events.

At each meeting several students spoke on certain subjects which were then discussed by the rest of the group. In the future, motion pictures of an educational nature would be of much value as they would do something to offset the exceedingly undesirable impressions made by the third-rate Hollywood "slop" which is dumped upon the foreign markets. All American teachers in foreign countries should endeavor to correct the misconceptions caused by our movies.

A voluntary public speaking class in English was also popular; members of the group were called upon to criticize the speaker constructively. At the conclusion of the talks the instructor gave his criticism and suggested how the speeches could be improved and made more effective. In all of these extracurricular activities the American teacher can do much in the way of subtly giving his students ideas on democracy, citizenship, cooperation, independent thinking, and internationalism.

There was also an English-speaking dramatic club, and plays such as Shaw's *Arms and the Man* were modified and presented. The boys also wrote plays dealing with dramatic events in Chinese history, and during the war the most popular subjects dealt with guerrilla activities and the outwitting of the Japanese in occupied territories. Chinese have a keen dra-

matic sense; privacy is practically unknown among them, and so much of the "face" concept has been developed by an environment which forces everyone to live as though he were on a stage in the sight of a large audience. The opportunities for developing good citizens, correct attitudes and character, are numerous through acting and the dramatization of certain incidents. A play in which the villain was a black market operator or a corrupt politician would make a definite impression, and what is important—would cause the students to think of such pressing problems.

Another important field in which the American teacher could play a leading part is in the encouraging and organizing of social service work. The students at Yali during the war organized several first-aid teams to aid victims of bombings, and there was also a school fire-fighting company. During the vacation many of the pupils operated a summer school in which the illiterate peasants and coolies were taught some fundamental Chinese characters, ideas of sanitation and disease prevention, and the obligations of citizenship. A primary school was organized also, which was staffed and operated by a group of Yali students, and supported by funds which they raised themselves. Experiments were conducted to eliminate the dreaded bed bugs which made life unbearable during the summer months. Victory gardens were also planted to supplement the near-starvation rations.

In conclusion, there is a definite challenge to American teachers in foreign lands to do more than merely teach technical proficiency in certain subjects. It is to our own interest that we promote international good will and world citizens, and we must make definite contributions towards improving the economic position of three-quarters of the world's inhabitants. General Marshall's statement that: "Democracy, after all, is an exportable commodity," has never been truer or more challenging than it is today.



## Skiing in Switzerland

FRED DOSSENBACH, JR.

*New York City*

If one is lucky enough to go to a Swiss university or private school, the chances are that during the winter months he would go skiing. This is the favorite snow-time sport of most American students, whether they hail from New England, the South, or West. Even beginners soon find themselves speeding down Alpine slopes—thanks to the expert instruction

spoken by Romans centuries ago. Here, too, the Rhine river is cradled, and from southern slopes glacier waters rush to join the Adige and Po.

Portal to the Grisons is the canton capital of Coire. From here, clean, comfortable electric trains of the Rhaetian Railroad take the traveler quickly to any of the many popular



*Photo E. Meerkamper*

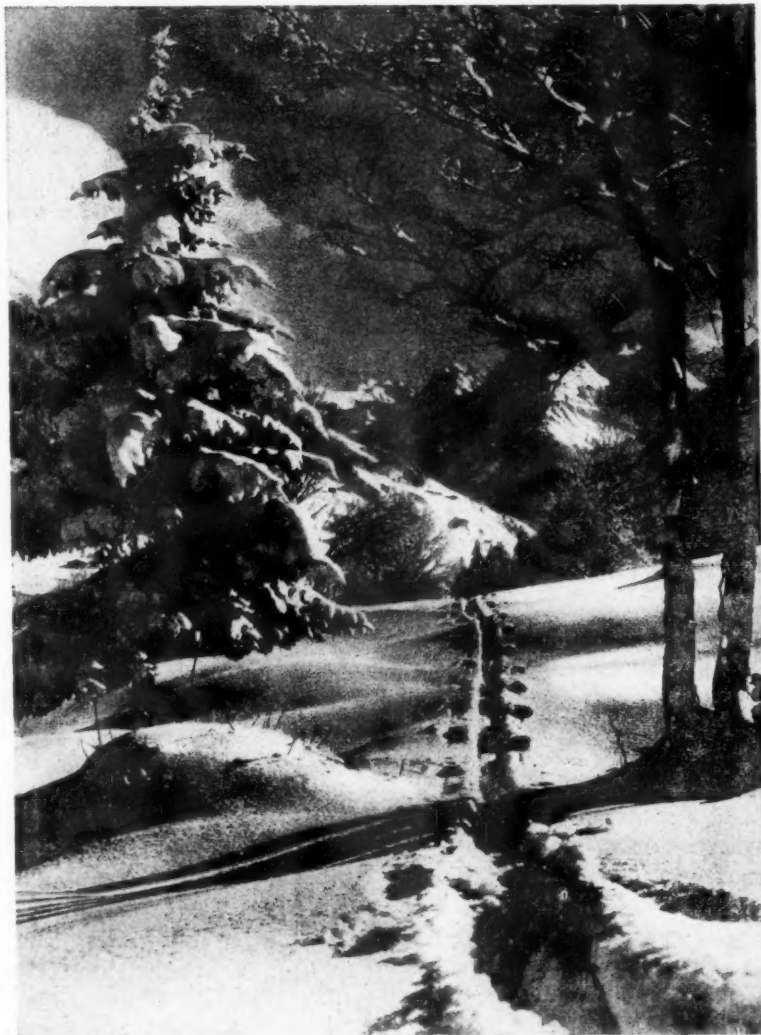
Skiers in front of the Weissfluh Hut above Davos, Switzerland.

offered by Swiss Ski School teachers at all leading winter resorts.

One of Switzerland's most popular winter sports region is in the Grisons, land of a hundred and fifty valleys. Here, incidentally, the natives in mountain districts speak Switzerland's fourth official language, Romansch, which retains characteristics from the Latin

resorts in this part of Switzerland.

The first thing one notices is that skiing in the Grisons—just as throughout Switzerland—is “downhill only.” Everywhere funiculars, ski-lifts, and sleigh “funis” take one close to the sky. Then away the skier goes—skis hissing over the powdered snow, straight down to the tree-line, and slower into trails winding

*Photo Bertschinger*

Winter Enchantment near Klosters in the Grisons, Switzerland.

through pine forests to the valley. Then up again by ski-lift. Perhaps the skier takes "time out" for a cup of tea and a snack at the inn perched on the summit. And after basking in warm Alpine sunshine, he enjoys another exhilarating run through some of the most magnificent Alpine scenery in Switzerland. That is the formula in the Grisons.

Perhaps the best known winter playground in the Grisons, and probably all Switzerland, is St. Moritz, which will play host to the Winter Olympics in February, 1948. The runs over the Suvretta-Randolins trail and from the Corviglia Hut are the most popular. But winter sports fans will find plenty to do, even if they don't ski. For St. Moritz, as most Swiss

winter resorts, also has ice-skating, hockey, tobogganning, and curling.

In addition, one can watch or participate in the more specialized sports of ski-joring and bob-sledding. Ski-joring is simply a lazy way to ski cross-country. A horse tows you over the snow much as a motorboat does water-skiers. For real thrills, it's hard to beat bob-sledding. The Cresta Run in St. Moritz is one of the most famous. When the big four-man "bobs" come clattering down over slick ice, they often top mile-a-minute speed. One of the best spots for spectators is at Sunny Corner, the banked turn where the bobs zoom up the towering wall, then bump, sway and straighten out as they speed toward Horseshoe Turn.



*Photo B. Schocher*

Skiers from Pontresina on their way to the realm of mighty Piz Palü.

Several large Swiss resorts like St. Moritz offer another unusual winter spectacle: horse races on ice. Thanks to the spiked shoes the animals wear, spills are rare. And perhaps because the Swiss are essentially a thrifty people, betting is highly conservative.

Quite close to St. Moritz, and also reached in a few minutes from the airport of Samaden, is Pontresina. This fine winter resort is also an important mountaineering center in summer. Outstanding ski event in Pontresina is the annual Diavolezza race. Anyone who is a reasonably proficient skier will especially like the Diavolezza Tour. The six-mile-long descent starts near the Diavolezza Hut, and drops over 3,600 feet as it leads over the Pers Glacier in long easy runs to Morteratsch. Crisp powder snow can be enjoyed here as late as May.

Another of the Grisons' world famous resorts is Davos. Here you will find the Parsenn skiing region, claimed by many skiers to be unsurpassed anywhere. From Davos the two-and-a-half-mile-long Parsenn cable railway crawls up steep slopes, through avalanche galleries,

to the Weissfluhjoch, starting for the magnificent variety of Parsenn runs, some over ten miles long. Favorite run is from Weissfluhjoch to Kublis, a small village near Klosters, which can also be reached directly by the trail over Alp Casanna. More difficult are the direct descents over the steep terrain from Weissfluhjoch to Davos. Thanks to the Rhaetian Railroad, which links all villages and resorts in the valley, and the Parsenn funicular, experts can easily enjoy as much as forty miles of downhill skiing in a single day.

Arosa—along with St. Moritz, Pontresina and Davos—makes up the "big four" of winter holiday centers in the Grisons. Here, too, can be found excellent skiing and healthful fun and relaxation in surroundings of breath-taking Alpine splendor. But that holds true wherever one goes in the Grisons. Even the smallest resort has its own, unique charm. According to American students who spend winter week-ends in the Grisons, the only difficulty is getting back on time to Monday's classes at school or university.



# What Makes "Good Writing" for Current Events Materials?

DAISY GRENZOW

Editor "Every Week," Columbus, Ohio

As a high school teacher, you may have the task of choosing current events materials for your classes. You want the study of current events in your class to be a success. You desire to arouse your pupils' interest. Yet you want them to get a clear understanding of what is happening in the world.

What kind of current events materials can achieve both these aims? What makes "good writing" for current events papers?

*Written About People.* People make the news in the first place. So good current events materials should be written about people—and in terms of people. In his book *The Art of Plain Talk*,<sup>1</sup> Rudolph Flesch shows that the number of references to persons has a relation to reader interest. His study also shows that *Time*, eminently successful with adults, writes in terms of people. Why shouldn't reading about people be interesting reading? You are reading about your own species—yourself.

Even the most abstract problems become issues chiefly through the actions of people. Consider the United Nations. Shall the personnel of the organization have diplomatic immunity within the United States while they are going about their business? That question was only an abstraction until a "cop" stopped Trygve Lie's chauffeur for speeding on Hutchinson River Parkway. Good current events materials begin with Mr. Lie's chauffeur—not with the abstract problem.

The United Nations Assembly is the "town meeting" of the world. In these days when few pupils have seen a town meeting, that idea is an abstraction. Current events materials written in terms of people can give that abstraction immediate reality:

A woman, Mrs. Pandit, is head of India's delegation. Mrs. Pandit, a sister of Jawaharlal Nehru, was dressed in a long gray robe. She asked the Assembly to consider the injustices done to Indian immigrants to the

Union of South Africa. She spoke forcibly and with fire. As she spoke, white-goateed Prime Minister Jan Smuts, head of the South African delegation, bowed his head and looked down at his hands.

Take the problem of inflation in European countries. What problem could be more complicated? It *must* be interpreted in terms of people if it is to be more than an abstraction. Even young pupils can get light from this report:

Street cleaners in Hungary had tired backs last summer. Paper money littered the streets. The street cleaners had to sweep it up and burn it. A whole wheelbarrowful of money would not buy a single cup of coffee.

Economic problems and geographic facts have real meaning when seen in the light of a typical, though unnamed, person:

At present, a Russian can buy one pair of shoes every other year and one pair of socks each year. By 1950, through the Five-Year Plan, Russia plans to make one pair of shoes and three pairs of socks for each person every year.

Or this account from a miner in Chile:

I live in the dry Atacama desert in northern Chile. My part of the country is like your Death Valley. Instead of raising crops, we dig up the ground and sell it (nitrate, borax). Nothing grows because there is no water. I have seen rain only three times in twenty years.

Good current events materials will not miss that most-important-person-of-all—You. The meat shortage last fall was the result of many controversial, complicated economic postwar factors. However, it was a problem solely because of the effect upon that great You. Surely, young readers must start from that important fact.

Will your pupils remember facts made real in this way? Try them yourself. Will *you* remember them?

<sup>1</sup> (Harper and Brothers, 1946).

Writers of current events materials need not avoid pro and con *discussions* of events. Such discussions can be *punctuated* by words denoting people and *references* to what the problems mean to people within a nation.

*Written Specifically.* It is well known that the human mind easily recalls a specific fact while a broad generalization in the same area is easily forgotten. Pupils who attempt to deal with generalizations are likely to descend to the simple verbalism of parrots. Current events materials should give young readers vivid, specific, meaningful facts in which the generalization is inherent. Here is a valuable generalization in the current scene:

For centuries, Britain has lived by means of exports. The war upset that picture because the nation's efforts were turned to the war effort. Today, the British are in a great race to regain their international export position.

Only a pupil of high intelligence will get meaning from that paragraph. Told more specifically, the facts take on meaning for all:

Yesterday in London, King George opened a great exhibit of new goods. The exhibit is called "Britain Can Make It." People crowded in, looked at the new radios, bicycles, alarm clocks, and cracked jokes at the new gadgets. Only a third of these goods will be sold to the British people. The people jokingly say, "Britain can make it, but Britain can't have it." Two-thirds of the new goods must be sold abroad so that the British can live.

Adult writers, with their abstract thinking, seem to shun the specific. Not long ago, we saw this leading sentence:

Among the troublesome international problems now on the agenda of the Foreign Ministers Council is the dispute over control of the great natural trade route of central Europe.

In more specific words:

The Foreign Ministers Council has not yet agreed on the rules to govern the Danube River, which touches seven nations of central Europe and which is a great natural highway for the people.

Vivid figures of speech also help make a specific impression on the mind of the young reader. For instance, "People all over the

world call the United States the *melting pot*. In India, the people have not *melted*."

*Writing Techniques.* Good current events materials need not always be articles of straight discussion. Pupils are accustomed to radio techniques. Articles on current affairs may be in the form of radio dialogue. Pupils may build their own discussions after that pattern. Dramatizations light up events and give them "real flesh and blood." Imaginary accounts of *typical* persons of various nations are instructive. Connections of the news events with significant or geographical backgrounds are important.

No technique of writing is to be discarded. The nature of the news itself may suggest which is to be chosen.

*Subject Matter.* If current events materials follow these patterns, almost any subject can be treated even for junior high school readers. The most complicated problems arise from the actions of people. Therefore, any problem can be treated if it is approached in terms of what happens to people.

In spite of the fact that we have recently lived through one, what subject is more mysterious to most persons than a depression? Yet the subject can be made simple if told in terms of people:

What happens during a depression? Factories close. Workers lose their jobs. People cannot buy the farmers' products. People cannot buy goods on hand." (Note the words denoting people. Note the active verbs.)

When does threat of depression arise? When most families have spent their savings. When most people have bought autos, refrigerators, radios, etc. When prices rise so high that people refuse to buy.

Can current events materials deal with controversial subjects. If they could not, half the live issues of our world would be ruled out. Skilled writers can present both sides—or rather all sides—forcefully and specifically as seen by the eyes of their supporters. Young readers are capable of weighing complicated problems when seen in terms of people. Pussy-footing never challenged any child.

*Avoidance of Abstract Terms.* Ruth Strang found that young readers have little respect for writers who "go all around Robin Hood's barn to put across a point."<sup>2</sup> Writers of current

events materials should not flaunt their erudition by resorting to their own peculiar gobbledegook. They kill an interest in current events when they write such verbalisms: "hard to establish peace on a permanent basis"; "bring their political and economic affairs back to normal"; "in the world spotlight almost continuously since the end of the war"; and "the recent discussion about business prospects."

The problem of writing current events materials for young citizens needs to be approached with intelligence and integrity. Because cur-

rent events materials are written to give a sense of reality, they need not be fluff and sheer entertainment. Writers need constantly to weigh and judge *which* people have led in significant affairs, *which* details light up the meaning of events. As writers adequately weigh and judge the facts, they enable young readers to attain the second aim of current events teaching: to gain a clear understanding of world affairs.

<sup>2</sup> *English Journal* (November, 1946,) p. 477.

## Visual and Other Aids

IRWIN A. ECKHAUSER

*Graham Junior-Senior High School,  
Mount Vernon, New York*

This department will attempt to bring to the attention of the readers the latest information pertaining to films, visual-aids, motion-pictures, and other materials that can be of use to teachers and administrators. It is the hope of the editor that this department will become a medium of exchange of information. Worthwhile suggestions sent to this department will be published in this column so that all can share.

The atom bomb and the man-in-the-street co-star in three new cartoon films, "How To Live With the Atom," "World Control of Atomic Energy" and "Up and Atom!" now being shown to aid public discussion in clubs, schools, churches and other community meeting places throughout the nation.

Produced by Film Publishers, Inc., 12 East 44th Street, New York 17, N. Y., in cooperation with The National Committee on Atomic Information and the Federation of American (Atomic) Scientists, the following three films are now available in 35 mm. slidefilm form accompanied either by a 16-inch recording, containing narration transcribed at 33-1/3 r.p.m., or by printed speech notes to be read by the group leader as each scene is flashed on the screen.

"How To Live With the Atom" dispels false hopes for safety from future atomic attacks and is suitable for the first of three discussion

meetings based on these films. Attention is focused on the need for a system of world control with a power to force individual nations to keep their atomic agreements. Running time, 15 minutes.

"World Control of Atomic Energy" suggests the problems and presents the alternative solutions involved in making a practical system of world atomic control. Providing the background for intelligent discussion, this film discusses the various proposals and counter-proposals put forth by the various nations. Running time, 15 minutes.

Finally, "Up And Atom!" reveals the power of ordinary people to insure that their government follows their wishes in handling the atom. Just how citizens can organize, how they can arouse their communities to the threat of the atom on the loose, and how they can take part in effective political action, is told in an amusing and illuminating cartoon story about a typical American community. (Running time, 15 minutes). These three atomic films will soon be available in 16 mm. sound motion picture form.

The Motion Picture Section, Pan-American Union, Washington, D.C., is prepared to loan films, and other visual aids to interested schools. The borrower assumes full responsibility for the film while it is in his possession. There is a fifty-cent service fee for each title ordered.



No. 10. "The Story of Bananas." Tells the history, and describes the production of this important fruit export of Latin America. (Running time, 20 minutes, black and white.)

No. 11. "Rolling Down to Mexico." Tells of a sight-seeing tour over the Pan-American Highway from Laredo to Mexico City. (Running time, 20 minutes, black and white.)

No. 12. "Native Arts of Old Mexico." Explains pottery and tile making, leather work, weaving, basket making, and wood turning. (Running time, 20 minutes, black and white.)

No. 19. "Coffee—From Brazil to You." Traces coffee from plantations to consumer, and shows scenes in Sao Paulo and Santos. (Running time, 20 minutes, black and white.)

No. 41. "Our Neighbors Down the Road." Describes scenes along the route of the Pan-American Highway in South America. (Running time, 40 minutes, Color.)

No. 18. "Picturesque Guatemala." Unfolds the ruins of a center of ancient Mayan civilization. (Running time, 20 minutes, black and white.)

No. 42. "Mexican Moods." Describes the colorful charros, picturesque Taxco, and the ceremonies of the Aztecs. (Running time, 10 minutes, Color.)

No. 43. "Sky Dancers of Papantla, Mexico." Reveals the famous voladores in their traditional fiesta and dance. (Running time, 10 minutes, Color.)

No. 91. "Paraguay." Glimpses of one of the most interesting countries of South America. (Running time, 15 minutes, black and white.)

No. 44. "Fiesta of the Hill." Displays age-old ceremonies observed in the region of

Amecameca, Mexico. (Running time, 10 minutes, color.)

No. 89. "Peru." A camera visit today to the land of the Incas of yesterday. (Running time, 18 minutes, black and white.)

"Territorial Expansion of the U.S. from 1783 to 1853," is a film that depicts the growth of this country from colonial infancy to full continental stature. Its development is portrayed in chronological order in a manner designed to accord with modern classroom methods of teaching American history.

Animated maps are used extensively to show the various territorial acquisitions, and boundary disputes are clearly explained. The producers, realizing that history is a living and interesting subject, supplement these maps with authentic representations of stirring and important events. For example, the student sees reproductions of the Battle of Concord, the progressive advance of wagon trains, the beginning of river steamboat commerce, and many other manifestations of the nation's development.

A review map at the end of the film re-emphasizes the dates of continental expansion and acquisitions. The narration is spirited and in the present tense. From the present acceptance that it has won, and from the comments of educators, this film has achieved its purpose. That purpose is to present the facts without bias but with the vigor and enthusiasm which the drama of history demands. (Running time, 22 minutes, 2 reels.) International Geographic Pictures, 1776 Broadway, New York City.

## News and Comment

LEONARD B. IRWIN

*Principal, High School, Haddon Heights, New Jersey*

### "IN THE MINDS OF MEN"

One of the most fascinating fictional plots, used by a number of writers, has been that which centered around a character who was given a single glimpse into the future. Its fictional possibilities are almost boundless. It has been made the subject of tragedy and of comedy. There is scarcely a person who has

not at some time wished he might be granted the gift of prescience so that his personal problems might be solved, forgetting that such a power would be the greatest misfortune that could come to the world. If we could know, surely, the exact state and condition of all things ten years from today, for example, it

would at one stroke destroy all hope, all initiative, and all efforts for good. Nothing would be worth doing in the meantime, for the end result would remain the same, unalterable and inevitable. It would be indeed a disastrous decade.

Nevertheless one still is tempted to wish for a look into the future, as the problems of the world seem to grow more complicated daily. We would like to know whether there will be another world war; whether the United Nations will prove effective; whether prosperity or economic disaster is ahead for us in this country. But it is best for us not to know; as long as we are not sure of the answers, men will go on trying to solve their problems. Among all the selfishness and violence and stupidity there will be some noble concepts and some honest endeavors to make this a better world.

The United Nations itself is such a concept, though it falls short of the ideal it is striving for. At the time this is written, U.N. delegates are meeting, talking, arguing and accomplishing little. There is wide-spread pessimism and a good deal of cynicism; few people as yet are convinced that the United Nations will be any more effective for peace than was its predecessor, the League. Yet it is the sole hope that man has, for if it succeeds it means not only peace, but the accomplishment of many other noble plans that accompany it. One of these has also come into formal existence at the time of this writing—the United Nations Educational, Scientific and Cultural Organization.

UNESCO represents one of the most far-reaching enterprises for the betterment of mankind in all history. Its purpose is given in the first sentence of its constitution: "that since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." This classic sentence as well as the whole Preamble should be read and thought about by adults and school children alike, for it suggests a program which, if time permits it to function properly, may do far more for permanent world peace than all the meetings of the Security Council. The scope of the proposed work of UNESCO includes the expansion of educational opportunity to all men everywhere, the breaking down of the many barriers to free communication of ideas be-

tween nations, and the protection and preservation of all the cultural achievements and monuments of the past. By adopting minimum world standards of education, it may force some nations, through the pressure of public opinion, to remedy their past neglect. It may set up a program of world-wide radio broadcasting that will overcome the present barriers to the free interchange of facts and ideas. An international radio network controlled by no one nation but by the representatives of all could be a tremendous force for mobilizing world opinion.

The program of UNESCO includes also the promotion of international conferences for educational and scientific purposes, the exchange of teachers and students between nations, the encouragement of education for workers and other adults, and the elimination of political censorship of books, newspapers and other means of communication. A practical feature of the plan of operation is that which asks each member state to appoint a National Commission of leaders in the arts and sciences which will serve as a connecting link between UNESCO and individual governments. These National Commissions will be in a position, by reason of their local prestige, to influence governments to adopt the policies recommended by UNESCO. The American National Commission, appointed in the fall of 1946, consists of 100 outstanding persons, chiefly the leaders of the nation's principal educational, scientific and cultural institutions and agencies. The list of members was printed in *School Life* for November, and is most impressive.

#### THE RACE PROBLEM IN THE SCHOOLS

In an article in *The School Review* for November, Charles I. Glicksberg of Brooklyn College, discussed the need for frank and objective study of race problems in the schools. He pointed out that racial prejudices originate early in life, not inherently but developed by home and social environment. Stereotypes are acquired at a very early age, and later experience seems only to deepen rather than weaken them. For example, the child who early comes to feel that Negroes are inferior is further confirmed in that belief by every isolated example he meets of individual Negroes who are intellectually or morally inferior; yet his stereo-

type is not changed in the least by any number of superior Negro individuals whom he may meet. He merely considers them, rather than the others, as the exception to the rule.

It is obviously the business of the school to do all that it can to overcome the effects of these prejudices. In some schools where there are few racial minorities the task may be even more difficult than in those where the school population is sharply divided. In either case, as Mr. Glicksberg says, the chief problem is to find an effective method of approach. A discussion of the abstract principles of tolerance and democracy may result in their verbal acceptance by nearly everyone, since few people are willing to admit that they are prejudiced. But when these principles are applied to practical and familiar circumstances and actual cases, ingrained feelings appear and cause sharp differences of opinion. Then, too, it must be remembered that teachers themselves are human and burdened with the stereotypes which they acquired in their youth.

Mr. Glicksberg points out that race prejudice is essentially a personal matter and cannot be satisfactorily treated in an impersonal way. He believes that one of the most valuable means of approaching it in a school situation is by the use of clinical case studies. By analyzing and trying to interpret actual incidents that take place in the school or community, the problem is made real and objective. Existing prejudices can be brought to light and rationalized. Mr. Glicksberg gives a number of examples of the types of incidents that frequently occur and that should be frankly discussed. Needless to say, such an approach to racial problems is not an easy one to conduct. It requires teachers with an open mind, good judgment, sincerity, and courage. It also requires administrative cooperation and support. Given these things, the case-study method offers excellent opportunities for making students aware of the illogicality of their own prejudices.

#### SLOW LEARNERS IN THE SOCIAL STUDIES

Some reminders of good practice to social studies teachers of slow learning groups was given by Bessie Stolzenberg of Seward Park High School, New York City, in *High Points* for October. It is not enough, she said, to put the slow learners in separate classes, nor to

give these classes different courses of study. It is also necessary to alter teaching methods. The atmosphere of the classroom should be informal and of a comparatively slow tempo. Routine matters should follow an unvarying procedure so as to develop habits and avoid confusion; slow learners do not adjust easily to a new situation, no matter how simple. Assignments should be very specific and detailed, leaving no chance for the pupil of limited intelligence to wonder later just what he was supposed to do and so do nothing. Vary the teaching procedures several times during a period, so that different types of activity are called for and boredom prevented. Make everything as specific and concrete as possible; abstractions defeat the slow learner. Give plenty of short quizzes because they like to get marks; marks are a tangible reward for work done that they can appreciate.

These suggestions are a few of the list provided in Miss Stolzenberg's article. They are psychologically sound and while familiar in theory to most teachers, are often overlooked in actual classroom practice. It is very easy for a teacher to forget that it is as impossible for slow minds to follow the mental processes of superior ones as it would be for the teacher to match the physical performances of a professional athlete. The degree of effort expended may be tremendous in either case, but the failure to accomplish is as certain with one as with the other.

Perhaps it is the failure to remember these rules that helps explain the type of pupil that constitutes one of the most baffling problems in a school. He is the boy (or girl) who is not only a slow learner, but a deliberate non-learner. He will admit that he does not like school, that he does not feel the need of a high school education, that he does not care if he fails. He is under the legal age for leaving school, and is only waiting for the time to come when he can quit. His parents have given up any hope of having him do better and make no effort to compel or persuade him to improve his attitude toward education. He is not a discipline problem; he sits passively and quietly in the classroom, carrying out specific orders but refusing calmly and firmly to make the slightest mental effort to learn. He is impervious to encouragement and denunciation alike; he is



simply not interested. Such pupils are the despair of every teacher. Perhaps many of them are beyond redemption, but perhaps a more careful adherence to the suggestions outlined above would save some of this "dead wood" before it is too late.

#### THE RIGHT TO STRIKE

There is probably no single domestic issue which has been more dramatically brought before the public during the past year than the right to strike. There have been many hundreds of strikes in the past, and frequently they have been more bitter, violent and deadly than the recent ones. Yet perhaps never before have the people come to realize what "the right to strike" can really mean. The phrase itself has come to acquire a certain sanctity; it has become one of the cornerstones of the "American way of life." Almost no one denies its propriety. There is only a difference of opinion as to how, if at all, it should be limited. This difference is well illustrated in a digest of a radio debate some months ago as reprinted in *Talks* for October. Elinore Herrick, Personnel Director of the *New York Herald Tribune*, began with this statement: "The right to strike is a precious freedom. It is inseparable from the American ideal of 'liberty.' No believer in democracy wants to see that right curbed or denied by legislative degree." However she then went on to say that democracy imposes certain responsibilities upon power; that there should be rules requiring collective bargaining in good faith by both sides. In the case of an honest failure to agree, the issue should be referred to a National Mediation Board composed of independent and expert judges comparable to those of the Supreme Court. In this way justice could be done without recourse to force or harm to the public welfare.

Her opponent was Victor Riesel, Labor Editor of the *New York Post*. He began by saying: "The right to strike is inviolable—anywhere, anytime and at the discretion of union leaders." He went on to state that no one would pay dues to any union that could not obtain higher pay and shorter hours, and that in the last analysis the only way labor can obtain these things from the employer is by the threat of a strike. He had no faith in the idea that labor could obtain just benefits from any mediation or arbitration system, unless the threat of a

strike was present to influence the decision. These two points-of-view thus represent two basically different philosophies. The first says that in a democracy justice rests on law and that the will of the people as expressed by the decisions of impartial judges and the due process of law is binding upon the people individually and collectively. The second philosophy holds that the will of organized groups striving for their personal welfare is paramount over all and is not subject to law or public restraint; that the resort to economic force is the proper and democratic way to obtain what you think you should have. One believes that disputes should be settled either by mutual agreement or by due process of law, with the decision accepted by both parties; the other is willing to try those methods, but if the final decision is adverse to labor, gives labor the right to reject it and use force.

It is manifestly impossible to solve the labor-industry issue on the basis of individual cases by saying that in most disputes the merits lie with labor, or with the employer. Greed is the foundation of all of them. No doubt the balance of grievances is still in labor's favor, since capital held the whiphand for a greater length of time. But we cannot say that because labor has been more greatly injured, it must now be given an exemption from democratic processes and responsibility to law. That would be tantamount to saying that a man who had been unjustly imprisoned should, upon being released, be given a license to carry a gun and shoot policemen whenever he wished.

It is a significant fact that the concept of the strike as a sacred, inviolable and "unalienable" right has so permeated present-day American thinking that even the school is not free from its influence. The newspapers give frequent instances of student strikes. Youth has adopted the theory of its elders that if some desired goal is denied by legal authority, then an organized defiance of the latter becomes a right and proper action if carried out by a sufficient number to bring normal activities to a standstill. The fact that most school strikes occur over trivial and unimportant matters is simply a question of relative levels of interest; football holidays or the release of a popular teacher are as vital to

adolescents as jurisdictional disputes or the check-off system are to their parents. The growing number of teacher strikes is likewise a significant development. Granted that the economic plight of teachers is without justification, the necessity of striking for relief is a reflection on the failure of society to provide an impartial legal process for obtaining it. As a democratic people, we should establish a just and reasonable method for settling disputes and determining the truth in each issue, and then demand that each disputant accept that decision. We have only ourselves to blame if we let the doctrine of "might makes right" become the cornerstone of our economy.

#### THE USE OF OBJECTIVE TESTS

Some years ago when the "new-type" or objective test was introduced in education, it was hailed as a great advance in method. Today there is a growing feeling that we have swung too far in this direction and that our schools are placing too great reliance on objective testing. An article on this subject by Frank N. Freeman in the May *Educational Forum* was significant enough to be reprinted in full in the October number of *High Points* and in part in *The School Review* for November.

Mr. Freeman, Dean of the School of Education at the University of California, pointed out that there was an essential difference between examinations and mental tests. The latter, represented by many types of objective tests, measures chiefly the relative ability of individuals or groups to provide the information called for on the test. An examination on the other hand should attempt to measure the individual's depth of knowledge, not in comparison with another individual but in

relation to the total objectives of the course of instruction. Objective tests are valid examinations only to the extent that they cover the full content and purposes of the course. Since they rely on sampling, it is extremely difficult to know whether an average length objective test is truly valid. The essay examination is far more inclusive, and is likely to be superior in validity to the objective type examination if an equal amount of care is put into its construction.

Mr. Freeman particularly emphasized this matter of the construction of objective tests. He stressed the point that a great deal of skill and good sense is needed to devise test items that actually measure anything, and cited a number of examples from published tests that were so poor a person of reasonable intelligence could do well on them before taking the course. It is unlikely that the average teacher is sufficiently experienced or skillful in the construction of objective test items to justify the dependence that is placed on them as a means of measurement.

Mr. Freeman's concluding paragraph is sufficiently cogent to warrant quotation. He says: "I maintain that the most delicate and direct means of exploring the student's mind, as of instructing him, is still the method of exposition and discussion. Nothing comparable to it yet has been devised as a means of revealing the students' thinking, or as a means of cultivating the ability to think. I suggest that we recover our balance, confining objective tests to those uses to which they are fitted, and restoring the free expression of thought through language to the position of dignity which it deserves."

## Book Reviews and Book Notes

Edited by IRA KREIDER

Abington High School, Abington, Pennsylvania

*Two Worlds.* By William B. Ziff. New York: Harper and Brothers, 1946. Pp. 335. \$3.00.

Peace seems further away now than at any time in the past year. Disputes arising out of the Paris Peace Conference have accentuated

the wide chasm that separates Russia and America. The difficulties have permeated the discussions of the Security Council meetings, and are making themselves felt in the General Assembly. William Ziff in his timely work shows why this condition exists, and what can

be done to neutralize its natural result.

The possibility of "one world" is rapidly fading as it becomes more and more apparent that Russia and the United States head up two mutually contradictory ideologies. Our State Department is quietly swinging toward the "two world" approach, which tacitly acknowledges that it's too late to counter Russian predominance in eastern Europe, but emphasizes our determination to hold western Europe in our economic orbit. This is the thesis proposed by the author, and developed by him in his most interesting and well written book.

Mr. Ziff boldly faces the fact that unless the United States is willing to recognize the position that Russia holds in the world today, we will go down to eventual defeat. Practical understanding between these two major states is the only answer. It is not a question of how right we are, or how wrong Russia might be; it is a question of cold logic that should make every effort to reconcile these two great ideologies. The United States has again proved herself a great power, but Russian international prestige has also grown. Our State Department must awaken to a realization that linking our future with Britain, "the sick man of the universe," can only bring us into open conflict with Russia. Our job is to break the shackles that bind us to the British old limited imperialism, and meet Russia face to face as an equal. With that type of diplomatic approach Mr. Ziff feels that open conflict can be averted (p. 265).

This work has succeeded in summing up all the important factors that will determine the final answer of peace or war. The author has attacked those things that he feels will hinder rather than help keep the peace (pp. 23-72). He has shown what we need to avert an eventual clash (pp. 304-335).

After reading this book the reviewer feels that for a complete understanding of our present day international dilemma it is a "must."

JAMES J. FLYNN

Fordham University  
New York City

*Iron Out of Calvary.* By Walter Phelps Hall.  
New York: D. Appleton-Century Com-

pany, 1946. Pp. 388. \$3.00.

The title of this great volume is very misleading, for here we have also a textbook edition of Hall's interpretative history of World War II. As a text, it is the best and most able presentation of the theme. The author is a truly inspired writer, an honest one, and an exceptional craftsman. One can picture the author harried by the press of events, and striving to get his ideas quickly on paper lest the morning cables prove them wrong. But the author cannot be blamed for that, for a bewildered public avid for facts, for news, even for impressions about world affairs will not give a writer time for much pondering. If people—as well as the professors having classes in "current events"—wish to read about the "present situation"—and obviously they do—they must be expecting their authors to be journalistic. But in this respect, Professor Hall fulfills Macauley's then astonishingly new requirement, that history be truthful but must also rival the novel in interest. It is as truthful as it can be at this moment, although there are minor slips; for instance, "Uyaashi" should be really spelled as "Ustashi" (p.136); the bibliography, for some reason omits numerous well-known works covering the period. But this criticism does not prevent the conclusion that here we have the most trustworthy and competent history of World War II.

JOSEPH S. ROUCEK

Hempstead, New York

*Home Room Guidance.* By Harry C. McKown.  
New York: McGraw-Hill Book Company,  
1946. Pp. xix, 521. \$3.75.

In a new revision of an already standard text in home-room guidance, the author has developed a valuable guidance resource, useful not only in the home-room but in nearly every aspect of school activity. The administrator, the classroom teacher, and the guidance counselor, as well as the home room "sponsor," will find here not only a philosophy of educational guidance but also numerous suggestions for putting this philosophy into practice.

The first half of the book, dealing with philosophy, principles, and purposes, provides a splendid frame of reference for the subject of home-room guidance. But it is the second section, with its innumerable practical hints



and illustrative devices, for which the reader will thank the author. These suggestions are the results of a study of "thousands" of programs being carried out in schools throughout the country.

Useful suggestions will be found for orienting the new students and guiding pupils in regard to educational plans, vocational choices, school citizenship, civic attitudes, home membership, personality development, character building, health, manners, and recreation. These techniques include such devices as activity plans, study outlines, rules and principles, directed questions, self-rating scales, tests, and innumerable procedures which defy classification. An excellent, up-to-date bibliography will be found at the end of every chapter.

There is hardly a person in school work who will not find in this book many new ideas for dealing with and helping young people.

LEO LITZKY

Central High School  
Newark, New Jersey

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*Industrial Relations and the Social Order.* By Wilbert E. Moore. New York: The Macmillan Company, 1946. Pp. 542. Charts and tables. \$4.00.

Here is a book unique and distinctive in a number of different ways. It is unique because the author has brought together materials that heretofore have received little attention in a study of this subject of "Industrial Relations and the Social Order" as a whole. It is distinctive because the author has presented the subject in a scholarly manner with an abundance of reference material which represents hours of sound research work.

The book is well organized and divided into six parts with Part 1 as an introduction including one chapter. Part 2 shows the development of modern industry from the period of the guild system to the present time and includes three chapters. Part 3 traces industrial organization from the viewpoint of management and includes six chapters that give very careful consideration to the subject from all angles and viewpoints. Part 4 considers industrial organization from the labor approach and includes six well-written chapters covering all phases of labor and the part it plays in industrial organization. Part 5 is devoted to the sub-

ject of industrial relations, and includes four chapters in which the author is perhaps at his best in giving a very impartial treatment of organized capital *vs.* organized labor. This subject is always a most difficult one to present in a fair and impartial manner and the author deserves a great amount of credit for the practical approach. Part 6, "Industry and Society," includes four chapters and is devoted to a very careful study of the industrial community with present problems and social planning for the immediate future.

The figures used in the book are well chosen and easily understandable to the reader. The tables aid to make the technical discussions clear and to the point.

In the first chapter the author has set up a "Goal of the Investigation." He has confined himself to this goal and deserves a great amount of credit for the manner in which he has accomplished this task.

DAVID W. HARR

Frankford High School  
Philadelphia, Pennsylvania

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*David Rittenhouse, Astronomer-Patriot, 1732-1796.* By Edward Ford. Philadelphia: University of Pennsylvania Press, 1946. Pp. 226. \$2.50.

This tenth volume in the series of "Pennsylvania Lives" has especial significance for the teacher of the social studies. Although its subject is a person whose chief interest lies in the field of scientific investigation, his life is inextricably woven with the whole social and political development of Pennsylvania first as a colony and later as a state. Moreover, in spite of the frequent warnings of his friend, Thomas Jefferson, and others who were equally concerned that Rittenhouse make his fullest contribution as a scientist, the latter could never refuse any civic responsibility which came his way. Hence, we find him appointed as surveyor in every boundary dispute to which Pennsylvania was a party. When the great era of road building opened it was he who was made one of two surveyors to lay out the route for the famous Philadelphia to Lancaster turnpike.

Earlier, during the Revolution, he served as a member of the State Assembly and was appointed chief engineer to work with the Com-

mittee of Safety. Later, he became State Treasurer—a complicated job with the frequent emission of paper currency and the consequent shifting of monetary values. Only the faithful assistance of his wife could have enabled him to carry on the responsibilities of this office. At sixty years of age, when he had firmly resolved to let nothing interfere with his devotion to science, he was appointed by Washington, Director of the Mint to be erected at Philadelphia. Persuaded by Jefferson that it was his duty to accept the appointment, he found himself involved in the last years of his life with intricate problems of machinery and finance and the target of much public censure as well. Always a liberal in politics, he headed a committee to welcome the arrival of Citizen Genet from revolutionary France. This, at the same time linked him with the party which was behind the Whiskey Rebellion in the west and put him in the bad graces of the Federalists—so much so that as late as 1814 John Adams refused to read the biography of Rittenhouse just published by his nephew.

His political tendencies being what they were, it was not surprising that he should number Jefferson among his few close friends. The two found much to talk about—science, the state of the country. When Jefferson's daughter, Martha, came to Philadelphia it was with the Rittenhouse family that she stayed upon her father's earnest recommendation. Few others enjoyed the intimate friendship of David Rittenhouse. Priestley, the English scientist, was a frequent visitor; William Henry in whose home at Lancaster Rittenhouse had lived while the state government was in exile at that city; Dr. William Smith, provost of the College of Philadelphia and an ardent supporter of his scientific investigations—these are the ones who seem to have been closest to the shy, self-contained scientist and servant of the state.

Known to the public first as a maker of clocks, Rittenhouse was also responsible for the founding of the first observatory in the United States before 1786. He was influenced most of all by Newton but his own investigations on the subject of the transmission of light anticipated the work of later scientists on the continent. He was the acknowledged successor of Benjamin Franklin in the early United

States. John Fitch invited him to be one of the party that made the first trip from Philadelphia to Burlington by steamboat. The crowning acknowledgment of his place in the scientific world came with his election as a member of the Royal Society of London.

To anyone who loves history, this brief, readable volume is packed with refreshing detail to add to one of the most fascinating periods in American history.

KATHARINE SMEDLEY

George School

George School, Pennsylvania

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*Living In Our Communities.* By Edward Krug and I. James Quillen. Scott, Foresman and Company, 1946. Pp 598. Illustrations. \$2.64.

When five realistic educators pool their ideas and their craftsmanship to create a book, we may expect a highly readable and highly teachable text. The expectation is fulfilled in this volume written by Edward Krug of Wisconsin University and I. James Quillen of Stanford University, with the assistance of Paul R. Hanna of Stanford, Lela Plant of Tolleson High School, Gary, Indiana, and C. H. Pygman, Public Schools, Maywood, Illinois.

The student will be attracted by the wealth of illustrative material: graphic charts, well-chosen cartoons, striking photographs, and reproductions of modern American art. Youngsters will sense that the authors understand and sympathize with their problems as individuals and as members of the community. The pupil will enjoy reading the many case studies and the excerpts from novels and biographies. The pupil's imagination will be stirred by provocative ideas placed in the footnotes. Teachers will find the instructional aids of unusual assistance. These include numerous citations of helpful books, neatly tied together with comment, as well as the usual study topics and committee projects.

After developing the theme that communities are for people, the authors proceed to a full discussion of the community as the agent for the satisfaction of human needs. Citizenship in the local, state and national community is very adequately treated, and the final section is devoted to planning, both on an individual, vocational basis and on a community basis.

To permit the inclusion of the maximum

amount of print and illustrative material, the publishers have designed a book with somewhat over-size pages. The index is excellent, for bold-face type is used to call attention to major topics.

Textbook authors invariably are faced with the problem of what to include and what to exclude, of what to stress and what to mention in passing. On the whole, the authors of *Living in Our Communities* have met the problem judiciously. The book may have had better balance, however, had more attention been devoted to the economic aspects of community life, as well as to labor relations, social security, and conservation. And in this day when international problems occupy the thoughts of all people, it seems that a section dealing with the world community should have been included.

E. B. Fincher

State Teachers College,  
Montclair, New Jersey

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*Jim Bridger, Mountain Man.* By Stanley Vestal. New York: William Morrow & Company, 1946. Pp. 333. \$3.50.

No complete story of the exploration of the North American continent can ever be written without reference to Jim Bridger. This man who never learned to write his name had, by the time he was eighteen, become an experienced riverman, and when he was twenty he discovered Great Salt Lake. The famous Overland Route, followed by the Overland Stage, the Pony Express, and the Union Pacific Railroad, was first opened up by Bridger. One of the Mountain Men who led in the fur-trapping and trading enterprise in the Rocky Mountain region, in his later years, and after the beaver had gone, Jim Bridger became a trader, a scout, and a guide. Few Indians were ever blessed with keener vision or better memory than was Jim, and it was often said that with a stick and a sandy piece of ground he could map all of the trails through the mountains.

Stanley Vestal, prolific writer and literary historian, has written a book which has the dash and verve of the men with whom Bridger lived and worked. More careful historians will criticise this volume, and justly so, for Mr. Vestal's failure to use all available material, and for his often careless handling of facts. It

is true that there still remains a need for a scholarly biography of this important figure in the early West. But it is also true that for the history teacher who seeks interesting and essentially truthful material with which to interest his students, this book is a bonanza.

RALPH ADAMS BROWN

New York City

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*Treasure for the Taking: A Book List for Boys and Girls.* By Anne Thaxter Eaton. New York: The Viking Press, 1946. Pp. 248. \$2.50.

Miss Eaton, long the librarian at Columbia's Lincoln School, is a recognized authority in the field of children's literature. As a reviewer, and as an author, her opinions are entitled to respect. This present volume, which is in some ways a companion volume to her earlier *Reading with Children* (of which a reviewer wrote "Sheer joy in reading for its own sake and clear recognition of relative values in children's books spring from every page of this inspiring book"), lists and briefly annotates hundreds of children's books, under seventy different headings.

Miss Eaton notes in her foreword that "Children's books . . . are bought for children by adults; and with the multitude of books for boys and girls that are published every year, parents and others who are selecting books for children need some thread to guide them through the maze." This book, with its classified lists and careful annotations, and with an excellent index, is a very good thread for just that purpose. Social studies teachers in the elementary and junior high school, and school librarians, should be familiar with this volume.

RALPH ADAMS BROWN

New York City

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*Atlas of World Affairs.* By Clifford H. MacFadden, Henry Madison Kendall, and George F. Deasy. New York: Thomas Y. Crowell Company, 1946. Pp. 179. \$2.75. text edition.

The experiences of the last two world wars should have convinced the people of the United States that they should know more about the rest of the world. The fact that many Americans appear to be unaware of the responsibili-



ties to the rest of the world so soon after the close of a global war makes more needful an atlas that depicts the world's headaches.

The choice of subjects to be illustrated on maps has been made on the basis that they improve the knowledge of the present world problems. Some demonstrate physical settings, climate, landforms and the like. Others are historical or military.

Each item has the map on the page to the right. For instance, the one on South America has two maps on the right; one showing population distribution, the other the location of national resources. The left page has descriptive text and small maps and graphs. They show empire remnants, colonial empires, the Inca empire, a map of Brazil and one of Argentina and Chile placed on maps of the United States, comparative population graph, and South America's foreign trade.

In the beginning the maps are concerned with major world distribution. Then we find many maps of the United States. The treatment of the continent of North America follows. In order come Europe, Africa, Asia, and the Pacific. To the world survey is added maps that illustrate problems that must be faced in maintaining world power.

*Narizona's Holiday.* By Addison Burbank and Covelle Burbank. New York: Longmans, Green and Company, 1946. Pp. 155. \$2.00.

This is a children's book for about the fifth grade. Chepe, the son of a Mexican vendor of linens, goes to the circus where he gets a frightened performing coati. Afterward he lives for his pet whose mischief gets both boy and pet into disgrace. When Chepe's father sells the coati, the distracted boy travels alone over wild country to recover his pet. The parents, worried, follow him and, forgiving all, bring the boy and the coati back to live with them.

The story moves swiftly, with sustained interest, and gives much of the Mexican scene and people. Many Mexican words and expressions are woven into the story. It is a wholesome story that children will like.

*The American Continents.* By Harlan H. Barrows, Edith Putnam Parker, and Clarence Woodrow Sorenson. New York:



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is the owl the symbol of wisdom?

Because of what he does not say!

### Why

is

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**NEWSON & COMPANY**

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New York 11, N. Y.

Silver Burdett Company, 1946. Pp. 314. Illustrated. \$2.00.

This is the second of a series of three textbooks planned for a unified course in elementary geography. The first book of the series, *Our Big World*, tells about peoples of many lands to show the basic relationships between man and earth. It has the underlying theme that all men live in one world and contains the essentials of global geography for beginners.

*The American Continents* is concerned with the peoples of the United States, Canada, and Latin America. It is intended for the fifth grade. About two thirds of the book is on the United States.

A distinctive feature is the attention given to the geographic aspects of the building of America. An understanding of the highlights in the historical geography of the United States promotes more intelligent thinking about the United States of today. Moreover, the geography of early United States is adapted to the interests of fifth grade children.

The section on the United States has such chapters as In Early New England, The Tobacco Country, Pioneer Life in the Ohio Country, Steamboat Days, On the Western Plains, California and Gold, and Winning the Oregon Country. There is emphasis on the need for conservation of our natural resources. The chapters on regional geography that follow include the items of the regions that are of general interest to Americans anywhere.

The text and the maps are simple enough for the fifth grade. The illustrations are quite attractive and carefully selected.

#### PERTINENT PAMPHLETS

R. T. SOLIS-COHEN

Philadelphia, Pennsylvania

*The New Poland*. By Irving Brant. New York: Universe Publishers, 1946. Illustrated. Distributors: International Universities Press of New York and The Polish Embassy. Pp. 116

In 1945 the author went to Poland as a special correspondent for the *Chicago Sun*. His articles, re-edited and expanded, are published in this book which contains chapters on Polish relief, Polish migrations and repatriation, anti-Semitism, and the future of Polish Jews, the relation between Poland and Russia, the Pol-

ish political and industrial situation, fictions about Poland, and her plans, achievements, and potentialities.

Deeply sympathetic, if not partial, to Poland and the Poles, this dramatically written book concludes with a plea to the United States to rescue Poland from starvation, cold and disease. The extent of the country, its main railways, rivers and important towns may be seen on the map displayed on the outside of the back cover.

*Sense and Nonsense About Race*. By Ethel J. Alpenfels. Drawings by Louise E. Jefferson. New York: The Friendship Press, 1946. Illustrated. Pp. 47. 25 cents.

The author is deeply concerned with tensions between peoples of differing racial, national, and religious backgrounds.

She maintains, in this attractive booklet, that science confirms the great religious principle of the racial brotherhood of man. Each of her major points is followed by a "Reading Escalator"—a list of reference books which should help the reader to advance to higher levels of understanding. The booklet concludes with an acrostic on the words "Americans All" stating the positive methods for easing tensions.

*Conflict of Races in South Africa*. By P. S. Aiyar. With a Foreword by Dr. G. M. Naicker. Durban: African Chronicle Printing Works, 1946. Pp. 25.

This pamphlet protests vigorously against the comprehensive long-range program of the Anti-Asiatic Party in South Africa which aims to cripple the East Indian community by a slow but sure process of segregation within narrow bounds.

Legislation has been enacted by the Union Government for achieving these aims, namely, to crush out of existence East Indian trade rivals, to expropriate their property scattered over various parts of Natal, and to establish them in more restricted areas where there would be a remote possibility for them to have an opportunity for expansion.

The Indians believe their cooperation is still vital for the welfare of South Africa and that there is no justification for the claim that they stand in the way of the European. They maintain that, if things were carefully planned, they still could draw largely on their untapped resources. After all, Indians constitute only a

small fraction of the total population.

The pamphlet concludes with an Appendix which lists the discriminatory ordinances.

*Natal's Indian Problem.* By Mabel Palmer. South African Affairs Pamphlets No. 9, Second Series. Johannesburg: Society of the Friends of Africa, 1946. Pp. 36. One Shilling.

The Natal Indian Congress, founded by Mahatma Gandhi, issued copies of the pledge taken by Natal Indians on February 20th, 1946. In this pledge, the Indians protest that they are subject to economic, legal, administrative, political, cultural, and spiritual discrimination and, in their struggle for freedom, promise to carry out the instructions of the Congress. A copy of this pledge is enclosed within the inside cover of this pamphlet.

The author points out that although the position of Indians in Natal only concerns a handful of people it has involved Imperial and international repercussions of great importance.

In 1860, in order to provide themselves with docile and cheap labor, the Natalians invited Indian immigration. When the Indians complained of their wretched treatment, reforms were promised by the Natalians who wanted the immigration continued. However, in 1911 Indian immigration was stopped. Under Gandhi's leadership, the policy of passive resistance was developed culminating in the Smuts-Gandhi agreement of 1914.

In 1943 the Union Parliament passed the Pegging Act which for the first time imposed a positive disqualification on Natal Indians, segregating them and relegating the Indian community of Natal to a subordinate and inferior position.

The author points out that Indians have been refused service in a shop until all Europeans present have been served, and prevented from using elevators in office buildings, public conveyances, or public libraries, etc.

Neither Europeans nor Indians are without fault in the situation but the heaviest blame rests on the Europeans. Unjust oppression and racial contempt are not the characteristics of modern democratic civilization. White civilization will fail in South Africa unless it can find some means of living harmoniously with the Indian and the African.

*Portuguese Recovery. Social Assistance in Portugal.* S. N. I. Editions, 1946. Illustrated. Pp. 167.

This short survey of social assistance in Portugal (1128-1945) includes chapters on its history, policy, institutions, control and support. Two appendices supply the translated text of the law governing social assistance and some statistics on public health and social assistance.

*Russia—Menace or Promise?* By Vera Mich-  
eles Dean. Headline Series July-August, 1946. No. 58. New York: Foreign Policy Association, 1946. Illustrated by Graphic Associates. Pp. 96. 25 cents.

Introduced by an exposition on the nature of Russia's geography and resources and of the Russian people as a melting pot of many peoples fused into one nation, the author considers Russia's government since World War I—The Bolshevik Revolution, the Communist Party and the amount of freedom, both personal and religious, allowed the individual.

With this background, the reader may determine whether Russia is a menace by considering the Soviet attitude toward the individual's right to private property, Russia's fourth five-year plan, her economic system and her attitude toward the rest of the world—Soviet nationalism, imperialism, and foreign policy.

Foreign policy is considered historically, contemporaneously, in Europe, in the Middle East, in Asia, with respect to world revolution, and toward the United States and the United Nations.

A brief account of Russian War Relief reveals that the United States gave more money and more individual contributions to Russian relief than to any other wholly private foreign relief agency.

#### CURRENT PUBLICATIONS RECEIVED

*The Government of the United States.* By William Bennett Monro. New York: The Macmillan Company. Fifth Edition. Pp. 887. \$4.50.

New edition of a college textbook on the government of the United States.

*So You Were Elected!* By Virginia Bailard and Harry C. McKown. New York: McGraw-Hill Book Company, 1946. Pp. xi, 264. Illustrated. \$1.80.



In the student's own language and by an informal approach the book presents the qualities needed for successful student leadership.

*Text-Workbook on the Geography of World War II.* By Leonard O. Packard and Bruce Overton. New York: The Macmillan Company, 1946. Pp. 220. Paper cover. \$1.00.

The purpose is to make the places of World War II more meaningful.

*Food, Famine and Relief, 1940-1946.* By John Lindberg. New York: Columbia University Press, 1946. Pp. 162. Paper cover. \$1.50.

A League of Nations publication giving an analysis of world food conditions under the impact of the war.

*The Things That Matter Most: An Approach to the Problems of Human Values.* By Ralph Tyler Flewelling. New York: The Ronald Press Company, 1946.

For college students.

*Narizona's Holiday.* By Addison Burbank and Covell Burbank. New York: Longmans, Green and Company, 1946. Pp. 155. \$2.00.

A children's story about a boy in Mexico.

*The Wild Flag.* By E. B. White. Boston: Houghton Mifflin Company, 1946. Pp. 188. \$2.00.

Editorials from *The New Yorker* on Federal World Government and other matters.

*The Rape of Palésthine.* By William B. Ziff. New York: Argus Books, 1946. Pp. 118. \$1.00. Paper cover.

Originally printed in 1938, supporting notes are omitted in the reprint.

*One World in the Making: The United Nations.* By William G. Carr. New York: Ginn and Company, 1946. Pp. 100. Illustrated. \$1.00.

An explanation of the United Nations organization with the aid of photographs, maps, and charts.

*The Good Crop.* By Elizabeth H. Emerson. New York: Longmans, Green and Company, 1946. Pp. 297. \$2.50.

An historical novel with the setting of a Quaker family in the Civil War period, written for young people.

*Zachary Taylor.* By Brainerd Dyer. Baton Rouge: Louisiana State University Press, 1946. Pp. viii, 455. \$4.00.

Volume nine of Louisiana's Southern Biography Series.

*Thunder Out of China.* By Theodore H. White and Annalee Jacoby. New York: William Sloane Associates, 1946. Pp. xvi, 331. \$3.00.

A story of what has been happening in China during the decade of crisis years.

*The Lost Americans.* By Frank C. Hibben. New York: Thomas Y. Crowell Company, 1946. Pp. xi, 196. \$2.50.

A popular presentation of discoveries of ancient man in America by a professor of anthropology.

*The Rubber Industry.* By Josephine Perry. New York: Longmans, Green and Company, 1946. Pp. 127. Illustrated. \$2.00.

A new and revised edition.

*The Chrysanthemum and the Sword.* By Ruth Benedict. Boston: Houghton Mifflin Company, 1946. Pp. 324. \$3.00.

An anthropologist writes on the patterns of Japanese culture.

*Out of Uniform.* By Benjamin C. Bowker. New York: W. W. Norton and Company, 1946. Pp. xiii, 259. \$2.75.

An analysis of things as they have been with the American war veterans of World War II.

*The Congress of Vienna: A Study in Allied Unity, 1812-1822.* By Harold Nicolson. New York: Harcourt, Brace and Company, 1946. Pp. 312. \$4.00.

A study of the factors which created dissension among the allies in the Napoleonic wars.

*Lost Men of American History.* By Stewart H. Holbrook. New York: The Macmillan Company, 1946. Pp. xiv, 370. \$3.50.

The author writes about significant Americans who are not featured in our history books.

*Where Are We Heading?* By Sumner Welles. New York: Harper and Brothers, 1946. Pp. 397. \$3.00.

A provocative analysis of international problems.